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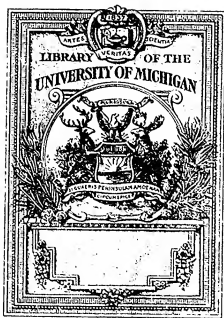
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PRESENTED BY
THE HEIRS OF
NATHAN B. HYDE

CATHOLIC DEVOTIONS:

A SELECTION OF

Prayers and Devotional Exercises.

PUBLISHED WITH THE APPROBATION OF
HIS EMINENCE, JAMES CARDINAL GIBBONS.

BALTIMORE:
McCAULEY & KILNER,
PUBLISHERS.

Approbation of the Ordinary.

IMPRIMATUR :

✠ JAMES CARD. GIBBONS,

Archbishop of Baltimore.

For Baptism.

Take common water, pour it on the head or face of the child, and whilst you are pouring it, say,

I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

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Table of Movable Feasts.

Year of our Lord.	Ash Wednesday.	Easter Sunday.	Ascension.	Corpus Christi.	First Sunday of Advent.
1890	Feb. 19	Apr. 6	May 15	June 5	Nov. 30
1891	Feb. 11	Mar. 29	May 7	May 28	Nov. 29
1892	Mar. 2	Apr. 17	May 26	June 16	Nov. 27
1893	Feb. 15	Apr. 2	May 11	June 1	Dec. 3
1894	Feb. 7	Mar. 25	May 3	May 24	Dec. 2
1895	Feb. 27	Apr. 14	May 23	June 13	Dec. 1
1896	Feb. 19	Apr. 5	May 14	June 4	Nov. 29
1897	Mar. 3	Apr. 18	May 27	June 17	Nov. 28
1898	Feb. 23	Apr. 10	May 19	June 9	Nov. 27
1899	Feb. 15	Apr. 2	May 11	June 1	Dec. 3
1900	Feb. 28	Apr. 15	May 24	June 14	Dec. 2
1901	Feb. 20	Apr. 7	May 16	June 6	Dec. 1
1902	Feb. 12	Mar. 30	May 8	May 29	Nov. 30
1903	Feb. 25	Apr. 12	May 21	June 11	Nov. 29
1904	Feb. 17	Apr. 3	May 12	June 2	Nov. 27
1905	Mar. 8	Apr. 23	June 1	June 22	Dec. 3
1906	Feb. 28	Apr. 15	May 24	June 14	Dec. 2
1907	Feb. 13	Mar. 31	May 9	May 30	Dec. 1
1908	Mar. 4	Apr. 19	May 28	June 18	Nov. 29
1909	Feb. 24	Apr. 11	May 20	June 10	Nov. 28
1910	Feb. 9	Mar. 27	May 5	May 26	Nov. 27
1911	Mar. 1	Apr. 16	May 25	June 15	Dec. 3
1912	Feb. 21	Apr. 7	May 16	June 6	Dec. 1
1913	Feb. 5	Mar. 23	May 1	May 22	Nov. 30
1914	Feb. 25	Apr. 12	May 21	June 11	Nov. 29
1915	Feb. 17	Apr. 4	May 13	June 3	Nov. 28

Table of Feasts and Fasts.

HOLYDAYS OF OBLIGATION.

All Sundays.	The Feast of All Saints, November 1.
The Circumcision, January 1.	The Immaculate Conception, Dec 8.
The Ascension.	The Nativity of our Lord, Dec 25.
The Assumption, August 15.	

FASTING-DAYS.

- | | |
|--|--|
| 1. THE FRIDAYS IN ADVENT. | sun-week, immediately after the 14th of September, immediately after the Third Sunday of Advent. |
| 2. EVERY DAY IN LENT, Sundays excepted. | |
| 3. THE EMBER DAYS, viz., the Wednesdays, Fridays, and Saturdays immediately after the first Sunday in Lent, in Whit- | 4. THE VIGILS of certain Feasts, viz., of Whit-Sunday, of the Assumption, of All Saints, and of Christmas. . |

N. B.—When a fasting-day falls upon Sunday, the fast is observed on the Saturday preceding that Sunday.

DAYS OF ABSTINENCE.

All Fridays, except when Christmas falls on Friday.

Morning Prayers.

Awaking in the morning, say :

O MY God, my only good, the Author of my being, and my last end; I give Thee my heart. Praise, honor, and glory be to Thee for ever and ever. *Amen.*

Rising up, say :

In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

I WILL raise myself up from this bed of sleep to adore my God, and to labor for the salvation of my soul. Oh, may I rise, on the last day, to life everlasting!

While clothing yourself, say :

O MY God, clothe my soul with the nuptial robe of charity, and grant that I may wear it pure and undefiled before Thy judgment-seat.

When clothed, kneel down and say :

In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

BLESSED be the holy and undivided Trinity, now and evermore. *Amen.* Come, O Holy Ghost, replenish my heart, and enkindle in it the fire of Thy divine love. *Amen.*

Act of Adoration.

O GREAT God! the sovereign Lord of heaven and earth!

I prostrate myself before Thee. With all the angels and saints, I adore Thee. I acknowledge Thee to be my Creator and sovereign Lord, my first beginning, and last end. I render to Thee the homage of my being and life. I submit myself to Thy holy will, and I devote myself to Thy divine service this day and for ever.

Act of Faith.

O MY God ! I firmly believe all the sacred truths, which Thy Holy Catholic Church believes and teaches ; because Thou hast revealed them, who canst neither deceive, nor be deceived.

Act of Hope.

O MY God! relying on Thy infinite goodness and promises, I hope to obtain the pardon of my sins, the assistance of Thy grace, and life everlasting; through the merits of Jesus Christ, my Lord, and Redeemer.

Act of Love.

O MY God! I love Thee above all things with my whole heart and soul, because Thou art infinitely amiable and deserving of all love. I love also my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

Act of Thanksgiving.

O MY God! I give Thee thanks for having created me, for having preserved me, for having redeemed me by the blood of Thy Son, for having made me a child of Thy Church, and generally for all the favors I have received from Thy infinite goodness.

Pause a while, and foresee the sins you are most subject to, and firmly resolve to avoid them.

Act of Contrition.

O MY God! I am most heartily sorry for all my sins, and I detest them above all things from the bottom of my heart, because they displease Thee, my God, who art most deserving of all my love

for Thy most amiable and adorable perfections; I firmly purpose, by Thy holy grace, never more to offend Thee, and to do all that I can to atone for my sins.

The Lord's Prayer.

OUR Father, who art in heaven! hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them, who trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

The Angelical Salutation.

HAIL, Mary, full of grace! the Lord is with thee; blessed art

thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God ! pray for us sinners, now, and at the hour of our death. *Amen.*

The Apostles' Creed.

I BELIEVE in God, the Father Almighty, Creator of heaven and earth, and in Jesus Christ, His only Son, our Lord ; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried ; He descended into hell, the third day He arose again from the dead ; He ascended into heaven, and sitteth at the right hand of God the Father Almighty ; from thence He shall come to judge

the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of Saints; the forgiveness of sins; the resurrection of the body, and life everlasting. *Amen.*

The Confiteor.

I CONFESS to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel,

blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life.
Amen.

May the Almighty and merciful Lord give me pardon, absolution and remission of all my sins.
Amen.

Invoke the blessed Virgin, your angel guardian, and your patron saint.

O HOLY Virgin, Mother of God, my advocate and patroness, pray for thy poor servant: show thyself a mother to me; and thou, O blessed spirit, whom God in His

mercy hath appointed to watch over me, intercede for me this day, that I may not stray from the path of virtue. Thou also, O happy saint, whose name I bear, pray for me, that I may serve God faithfully in this life, as thou hast done, and glorify Him eternally with thee in heaven. *Amen.*

Grace Before Meals.

BLESS us, O Lord! and these Thy gifts, which we are about to receive from Thy bounty; through Christ our Lord. *Amen.*

Grace After Meals.

WE give Thee thanks, O Almighty God! for these and all Thy blessings; through Christ our Lord. *Amen.*

The Litany of the Holy Name of
Jesus.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Jesus, hear us.

Jesus, graciously hear us.

God, the Father of heaven,

God, the Son, Redeemer of the
world,

God, the Holy Ghost,

Holy Trinity, one God,

Jesus, Son of the living God,

Jesus, splendor of the Father,

Jesus, brightness of eternal light,

Jesus, King of glory,

Jesus, Sun of justice,

Jesus, Son of the Virgin Mary,

Jesus, most amiable,

Jesus, most admirable,

Jesus, mighty God,

Have mercy on us.

Jesus, Father of the world to come,
Jesus, Angel of the great counsel,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity,
Jesus, lover of us,
Jesus, God of peace,
Jesus, Author of life,
Jesus, Model of virtues,
Jesus, zealous for souls,
Jesus, our God,
Jesus, our Refuge,
Jesus, Father of the poor,
Jesus, Treasure of the faithful,
Jesus, good Shepherd,
Jesus, true Light,
Jesus, eternal Wisdom,
Jesus, infinite Goodness,
Jesus, our Way and our Life,
Jesus, joy of Angels,

Have mercy on us.

Jesus, King of Patriarchs,
Jesus, Master of Apostles,
Jesus, Teacher of Evangelists,
Jesus, strength of Martyrs,
Jesus, light of Confessors,
Jesus, purity of Virgins,
Jesus, crown of all Saints,
Be merciful. *Spare us, O Jesus!*
Be merciful. *Graciously hear us, O*
Jesus!

} *Have mercy on us.*

From all evil,
From all sin,
From Thy wrath,
From the snares of the devil,
From the spirit of uncleanness,
From everlasting death,
From the neglect of Thy inspirations,
Through the mystery of Thy holy Incarnation,
Through Thy Nativity,
Through Thine Infancy,

} *Jesus! deliver us.*

Through Thy most divine Life,
Through Thy Labors,
Through Thy Agony and Pas-
sion,
Through Thy Cross and Aban-
donment,
Through Thy Faintness and
Weariness.
Through Thy Death and Burial,
Through Thy Resurrection,
Through Thine Ascension,
Through Thy Joys,
Through Thy Glory,

Jesus ! deliver us.

Lamb of God ! who takest away the
sins of the world ! *Spare us, O Jesus !*

Lamb of God ! who takest away the
sins of the world ! *Hear us, O Jesus !*

Lamb of God ! who takest away the
sins of the world ! *Have mercy on us,
O Jesus !*

Jesus, hear us. *Jesus, graciously hear
us.*

Let us Pray.

O LORD Jesus Christ, who hast said, *Ask, and thou shalt receive, seek and thou shalt find, knock and it shall be opened unto thee,* mercifully attend to our supplication, and grant us the divine gift of Thy charity, that we may ever love Thee with our whole hearts, and never desist from Thy praise; who livest and reignest one God, world without end. *Amen.*

MAKE us, O Lord, that we may have a perpetual fear and love of Thy Holy Name; for Thou never failest to govern those whom Thou dost solidly establish in Thy love. Through Jesus Christ our Lord. *Amen.*

A Prayer to the Blessed Virgin.

WE fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us from all dangers, O ever-glorious and blessed Virgin!

The Angelus Domini.

To be said morning, noon, and night, in memory of the adorable mystery of the Incarnation of our blessed Saviour.

V. THE angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost. Hail, Mary, etc.

V. Behold the handmaid of the Lord.

R. May it be done unto me according to Thy word. Hail, Mary, etc.

V. And the word was made flesh.

R. And dwelt among us. Hail, Mary, etc.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

POUR forth, we beseech Thee,
O Lord, Thy grace into our hearts, that we, to whom the incarnation of Christ, Thy Son, was made known by the message of an angel, may by His passion and cross be brought to the glory of His resurrection; through the same Christ our Lord. *Amen.*

Regina Cœli.

In place of the Angelus Domini, during the Paschal Season the following anthem is recited, standing.

O QUEEN of heaven, rejoice! Alleluia.

For He whom Thou didst merit to
bear, Alleluia.

Hath risen, as he said, Alleluia.

Pray for us to God, Alleluia.

V. Rejoice and be glad, O Virgin
Mary. Alleluia.

R. For the Lord hath risen indeed.
Alleluia.

Let us Pray.

O GOD, who, through the Resurrection of Thy Son our Lord Jesus Christ, didst vouchsafe to fill the world with joy; grant, we beseech Thee, that through His Virgin Mother, Mary, we may lay hold on the joys of everlasting life. Through the same Christ our Lord. *Amen.*

Ebening Prayers.

In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

BLESSED be the holy and undivided Trinity, now and for ever. *Amen.*

Come, O Holy Ghost! replenish the hearts of Thy faithful, and kindle in them the fire of Thy divine love.

Act of Adoration.

GREAT God! the Lord of heaven and earth! I prostrate myself before Thee. With all the angels and saints, I adore Thee.

I acknowledge Thee to be my Creator and sovereign Lord, my first beginning and last end. I render to Thee the homage of my being and life. I submit myself to Thy holy will; and I devote myself to Thy divine service, now and for ever.

Act of Faith.

O MY God! I firmly believe all the sacred truths, which Thy Holy Catholic Church believes and teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.

Act of Hope.

O MY God! relying on Thy infinite goodness and promises,

I hope to obtain pardon for my sins, the assistance of Thy grace, and life everlasting, through the merits of our Lord and Saviour Jesus Christ.

Act of Love.

O MY God! I love Thee above all things with my whole heart and soul, because Thou art infinitely amiable and deserving of all love. I love also my neighbor as myself, for the love of Thee. I forgive all, who have injured me, and ask pardon of all, whom I have injured.

Act of Thanksgiving.

HOW shall I be able to thank Thee, O Lord! for all Thy

favours? Thou hast thought of me from all eternity; Thou hast brought me forth from nothing; Thou hast given Thy life to redeem me, and Thou continuest still, daily, to load me with Thy favours. Alas! my God! what return can I make Thee, for all Thy benefits, and in particular for the favours of this day? Join me, ye blessed spirits! and all ye elect! in praising the God of mercies, who is so bountiful to so unworthy a creature.

Let us Beg of God to make Known
our Sins to us.

O HOLY Ghost, eternal source of light! remove my darkness, and dispel those shades, that hide

from me the filth and enormity of my offences. Show me, I beseech Thee, the sins I have this day committed, in thought, word, and action. Grant me a feeling sense of them, that I may detest them all from the bottom of my heart, and dread nothing so much, as ever to commit them hereafter.

Let us examine our consciences, and consider where we have been this day, and in what company. Let us call to mind the duties of our state, and our different offences.

Against God. By omissions, negligence in our religious duties, irreverence in the church, wilful distractions in prayer, faults in our intentions, resistance to divine grace, oaths, murmurings, want of confidence and resignation.

Against our neighbor. By rash judgments, hatred, jealousy, contempt, desire of revenge, quarrelling, passion, imprecations, injuries, detraction, raillery, false reports, damaging either in goods or reputation, bad example, scandal; want of obedience, respect, charity, or fidelity.

Against ourselves. By vanity, human respect, lies; by thoughts, desires, discourse, or actions contrary to purity; by intemperance, rage, impatience; by a useless and sensual life, or sloth in complying with the duties of our state. Recite the general confession, *I confess to Almighty God, etc.*, as on page 14.

A Firm Purpose of Amendment.

O ETERNAL God! against whom I have sinned, I wish

from my heart that I had never offended Thee ; but as I have been so unhappy, oh grant me now grace, never more to offend Thee. Thou wilt not the death of a sinner, but rather that he be converted and live. Convert me then and I shall be converted. Have mercy on me according to Thy great mercy, and according to the multitude of Thy tender mercies, blot out my iniquities. I renounce all sin, and firmly purpose to shun all the occasions of it, and to walk henceforth in the path of thy commandments. This is my fixed resolution, which I hope I shall faithfully keep, relying upon Thee, through Jesus Christ, our Lord. *Amen.*

Litany of the Blessed Virgin.

We fly to thy patronage, O holy Mother of God ! despise not our petitions in our necessities, but deliver us from all dangers, O ever-glorious and blessed Virgin !

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ hear us. *Christ, graciously hear us.*

God the Father of heaven, *Have mercy on us.*

God the Son, Redeemer of the world, *Have mercy on us.*

God the Holy Ghost, *Have mercy on us.*

Holy Trinity, one God, *Have mercy on us.*

Holy Mary,

Holy Mother of God,

Holy Virgin of virgins,

Mother of Christ,

} *Pray
for us.*

Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Vessel of singular devotion,
Mystical rose,

Pray for us.

Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the weak,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints.
Queen conceived without sin,
Queen of the most holy Rosary,

Pray for us.

Lamb of God, who takest away the
sins of the world, *Spare us, O Lord!*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord!*

Lamb of God, who takest away the sins of the world. *Have mercy on us.*

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

DEFEND, O Lord, we beseech Thee, by the intercession of blessed Mary ever virgin, this Thy family from all adversity; and mercifully protect us, who prostrate ourselves before Thee with all our hearts, from the snares of the enemy. Through Christ our Lord.

POUR forth, we beseech Thee,
O Lord! Thy grace into our hearts, that we to whom the Incarnation of Christ, Thy Son, has been made known by the message of an angel, may, by His Passion and Cross, be brought to the glory of His resurrection. Through the same Christ our Lord. *Amen.*

Let us pray for the souls of all the faithful departed, particularly for those of our friends and benefactors.

De Profundis.

Out of the depths I have cried unto Thee, O Lord! Lord, hear my voice.

Let Thy ears be attentive to the voice of my supplication.

If thou, O Lord! wilt mark iniquities! Lord! who shall stand it?

For with Thee there is merciful

forgiveness: and by reason of Thy law, I have waited for Thee, O Lord!

My soul hath relied on His word;
my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy; and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

V. Eternal rest give unto them, O Lord!

R. And let perpetual light shine upon them.

May they rest in peace. *Amen.*

V. O Lord! hear my prayer.

R. And let my cry come unto Thee.

Let us Pray.

O GOD! the Creator and Redeemer of all the faithful,

grant to the souls of Thy servants departed, the remission of all their sins : that, through pious supplications, they may obtain that pardon, which they have always desired, who livest and reignest world without end. *Amen.*

Let us recommend our rest to God, to the blessed Virgin, and the Saints.

V. Vouchsafe, O Lord ! this night, to keep us without sin.

R. Have mercy on us, O Lord ! have mercy on us.

Let us Pray.

O ANGEL of God, to whose holy care I am committed by the supreme clemency, enlighten, defend, and protect me this night from all sin and danger. *Amen.*

Visit, we beseech Thee, O Lord, this habitation, and drive from it all the snares of the enemy. Let Thy holy angels dwell herein, to preserve us in peace; and may Thy blessing be upon us for ever, through Jesus Christ, our Lord.
Amen.

God the Father! bless us; Jesus Christ! defend and keep us; the virtue of the Holy Ghost! enlighten and sanctify us this night and for ever; and may the souls of the faithful departed, through the mercy of God, rest in peace.
Amen.

Bless, O Lord! the repose I am going to take, in order to renew my strength, that I may be better able to serve Thee. O all ye saints

and angels! but chiefly thou, O Mother of God! intercede for me this night, and during the rest of my life, but particularly at the hour of my death.

May the divine assistance remain always with us. *Amen.*

When you go to bed, say :

IN the name of our Lord Jesus Christ crucified, I lay me down to rest! bless me, O Lord, defend and govern me, and after this short and miserable pilgrimage, bring me to everlasting happiness. *Amen.*

Asperges.

Sprinkling of the Holy Water.

Anthem.—Thou shalt sprinkle me with hyssop, O Lord ! and I shall be cleansed ; thou shalt wash me, and I shall be made whiter than snow.

Psalm.—Have mercy on me, O God ! according to Thy great mercy.

Glory be to the Father, etc.

Ant. Thou shalt sprinkle me.

V. Show us, O Lord ! Thy mercy.

R. And grant us Thy salvation.

V. O Lord ! hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us Pray.

HEAR us, O Lord! Almighty Father, Eternal God, and vouchsafe to send Thy holy angel from heaven to guard, to cherish, protect, visit, and defend all that are assembled in this place, through Christ our Lord. *Amen.*

From Easter to Whitsunday inclusively.
instead of the foregoing Anthem the following is sung.

Ant. I saw water flowing from the right side of the temple, Alleluia: and all to whom that water came were saved, and they shall say, Alleluia.

Ps. Praise the Lord, for He is good, because His mercy endureth for ever. Glory, etc.

Devotions for Mass.

In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

O ALMIGHTY Lord of heaven and earth! behold, I, a wretched sinner, presume to appear before Thee, this day, to offer up to Thee by the hands of this Thy minister, and by the hands of our High-priest, Jesus Christ, Thy Son, the sacrifice of His Body and Blood, in union with that sacrifice which He offered Thee upon the cross. First, for Thy own honor, praise, adoration, and glory. Secondly, in remembrance of His death and pas-

sion. Thirdly, in thanksgiving for all Thy blessings bestowed on Him and on his whole Church, whether triumphant in heaven, or militant on earth; and especially for those bestowed on me, the most unworthy of all. Fourthly, for obtaining pardon and remission of all my sins; and of those of all others, whether living or dead, for whom I ought to pray; and lastly, for obtaining all graces and blessings both for myself and for the whole Church. Oh, be thou pleased to assist me in such a manner by Thy grace, that I may behave myself this day as I ought to do, in Thy divine presence; and that I may so commemorate the death and passion of Thy Son,

as to partake most plentifully of the fruits of it, through the same Jesus Christ Thy Son. *Amen.*

The Confiteor.

O BLESSED Trinity! one God, Father, Son, and Holy Ghost, prostrate in spirit before Thee, I here confess, in the sight of the whole court of heaven, and of all Thy faithful, my innumerable treasons against thy divine Majesty. I have sinned, O Lord, I have sinned, I have grievously offended Thee through the whole course of my life, in thought, word, and deed, and therefore am most unworthy to lift up my eyes to heaven, or so much as to pronounce Thy sacred name; how

much more am I unworthy to appear here in Thy sanctuary—and to assist among Thy angels at these heavenly mysteries, which require so much purity; because Jesus Christ Himself is here in person both priest and victim! But, O my God, thy mercies are above all Thy works, and Thou wilt not despise a contrite and humble heart; and therefore I here venture to come into Thy temple, and with the poor publican (and, as I hope, with the same penitential spirit) I strike my breast, and say, *O God, be merciful to me a sinner.* [*Repeat this thrice.*] And I humbly hope to find this mercy which I crave, through that passion and death

which is here celebrated. O Fountain of mercy, grant this mercy to me, and to all poor sinners. *Amen.*

The Introit.

GRANT, O Lord, we may be truly prepared for the offering this great sacrifice to Thee this day; and because our sins alone can render us displeasing to Thee, therefore we cry aloud to Thee for mercy.

The Kyrie Eleison.

HAVE mercy on me, O Lord, and forgive me all my sins.

Have mercy on me, O Lord, have mercy on me.

The Gloria in Excelsis.

GLORY be to God on high, and peace on earth to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee; we give Thee thanks for Thy great glory, O Lord God, Heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son, O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us: who takest away the sins of the world, receive our prayers: who sittest at the right hand of the Father, have mercy on us. For Thou only art holy, Thou only art the Lord, Thou only, O Jesus

Christ, together with the Holy Ghost, art most high, in the glory of God the Father. *Amen.*

The Collects.

O ALMIGHTY and eternal God, we humbly beseech Thee mercifully to give ear to the prayers here offered Thee by Thy servants, in the name of Thy whole Church, and in behalf of us Thy people: accept them, to the honor of Thy name, and the good of our souls; and grant to us all mercy, grace, and salvation, through our Lord Jesus Christ. *Amen.*

On the Festival of a Saint.

GRANT, we beseech Thee, Almighty God, that the exam-

ples of Thy saints may effectually move us to reform our lives, that while we celebrate their festivals, we may also imitate their actions, through our Lord Jesus Christ. *Amen.*

The Epistle.

THOU hast vouchsafed, O Lord, to teach us Thy sacred truths by Thy prophets and apostles: oh grant that we may so improve by their doctrine and examples, in the love of Thy holy name, and of Thy holy law, that we may show forth by our lives whose disciples we are; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions; that we

may be ever directed by Thy light; and strengthened by Thy grace, to walk in the way of Thy commandments, and to serve Thee with clean hearts, through our Lord Jesus Christ.

The Gradual.

HOW wonderful, O Lord, is Thy name through the whole earth! I will bless Thee, O Lord, at all times; Thy praise shall ever be in my mouth. Be Thou my God and my Protector for ever: I will put my whole trust in Thee; oh, let me never be confounded.

The Gospel.

MAYEST Thou be ever adored and praised, O Lord, who,

not content to instruct and inform us by Thy prophets and apostles, hast even vouchsafed to speak to us by Thy only Son, our Saviour, Jesus Christ, commanding us, by a voice from heaven, to hear Him : grant us, O merciful God, the grace to profit by His divine and heavenly doctrine. All that is written of Thee, dread Jesus, in Thy gospel, is truth itself: nothing but wisdom in Thy actions; power and goodness in Thy miracles; light and instruction in Thy words. With Thee, sacred Redeemer, are the words of eternal life: to whom shall we go, but to Thee, eternal Fountain of Truth? Give me, O God, grace to practise what Thou command-

est, and command what Thou pleasest.

The Credo.

I BELIEVE in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible. And in one Lord, Jesus Christ, the only begotten Son of God, and born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven. And was incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN. He was crucified

also for us, suffered under Pontius Pilate, and was buried. And the third day He rose again, according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And He is to come again with glory to judge both the living and the dead, of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke by the Prophets. And One, Holy, Catholic, and Apostolic Church. I confess one Baptism for the remission of sins. And I look for the resurrection of the dead. And

the life of the world to come.
Amen.

The Offertory.

A CCEPT, O eternal Father, this offering which is here made to Thee by Thy minister, in the name of us all here present, and of Thy whole Church. It is as yet only bread and wine, but, by the miracle of Thy power and grace, will shortly become the Body and Blood of Thy beloved Son. He is our high-priest, and He is our victim. With Him and through Him we desire to approach to Thee this day, and by His hands to offer Thee this Sacrifice, for Thine own honor,

praise, and glory ; in thanksgiving for all Thy benefits, in satisfaction for all our sins, and for obtaining conversion for all unbelievers, and mercy, grace, and salvation for all Thy faithful. And with this offering of Thy only begotten Son, we offer ourselves to Thee, begging that, by the virtue of this sacrifice, we may be happily united to Thee, and that nothing in life and death may ever separate us any more from Thee.

The Lavabo. .

OH, what cleanness and purity of heart ought we to bring with us to this great sacrifice ! but, alas ! I am a poor unclean sinner. Oh, wash me, dear Lord,

from all the stains of sin in the blood of the Lamb, that I may be worthy to be present at these heavenly mysteries.

After the Lavabo.

O MOST holy and adorable Trinity, vouchsafe to receive this our sacrifice, in remembrance of our Saviour's passion, resurrection, and glorious ascension; and grant that we may die with Him to our sins, rise with Him to new life, and ascend with Him to Thee. Let those saints, whose memory we celebrate on earth, remember us before Thy throne in heaven, and obtain mercy for us, through the same Jesus Christ our Lord.
Amen.

The Orate Fratres.

MAY the Lord receive this sacrifice from Thy hands, to the praise and glory of His own name, for our benefit, and that of all His holy Church.

The Secreta.

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation, which we Thy servants make to Thee; and as we offer it to the honor of Thy name, so may it be to us here a means of obtaining Thy grace, and life everlasting hereafter, through Jesus Christ. *Amen.*

On the Festival of a Saint.

SANCTIFY, O Lord, we beseech Thee, these gifts which

we offer Thee in this solemnity of Thy holy servant, *N.*, and so strengthen us by Thy grace, that both in prosperity and adversity our ways may be ever directed to Thy honor, through our Lord Jesus Christ.

The Preface.

IT is truly meet and just, right and available to salvation, that we always and in all places give thanks to Thee, O holy Lord, Father Almighty, eternal God, who, with Thy only begotten Son and the Holy Ghost, art one God and one Lord: not in one single person, but in three persons and one substance. For what we be-

lieve of Thy glory, as Thou hast revealed it, we believe the same of thy Son, and of the Holy Ghost, without any difference; so that in the confession of one true and eternal Deity we adore a distinction of persons, an unity of essence, and an equality of majesty; which the Angels and Archangels praise, the Cherubim and Seraphim also, who cease not to cry out daily, saying with one voice:

Holy! holy! holy! Lord God of Sabaoth! the heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

The Canon.

O ETERNAL and most merciful Father, behold, we come to offer Thee our homage this day; we desire to adore, praise, and glorify Thee; and to give Thee thanks for Thy great glory, joining our hearts and voices with all Thy blessed in heaven, and with Thy whole Church upon earth. But acknowledging our great unworthiness and innumerable sins, for which we are heartily sorry, and humbly beg Thy pardon, we dare not approach Thee otherwise than in company with Thy Son, our Advocate and Mediator, Jesus Christ, whom Thou hast given us to be both High-priest and Sacrifice. With

Him therefore, and through Him, we venture to offer Thee this Sacrifice : to His most sacred intentions we desire to unite ours : and with this offering which He makes of Himself, we desire to make an offering of our whole being to Thee. With Him and through Him we beseech Thee to exalt Thy Holy Catholic Church throughout the whole world ; to maintain her in peace, unity, holiness, and truth ; to have mercy on Thy servants, *N.*, our chief bishop, *N.*, our prelate, and all that truly fear Thee ; on our parents, children, friends, and benefactors, etc. ; on all those whom we have any ways scandalized, injured, or offended, or for whom we are in any other

way bound to pray; on all that are in their agony, or under violent temptations, or other necessities, corporal or spiritual; on all our enemies; and, in a word, on all poor sinners; that we may all be converted to Thee, and find mercy, through Jesus Christ Thy Son: through whom we hope one day to be admitted into the company of all Thy Saints and Elect, whose memory we here celebrate, whose prayers we desire, and with whom we communicate in these holy Mysteries.

When the Priest Spreads his Hands
over the Oblation.

WE present to Thee, O Lord!
this bread and wine, which

being composed of many, reduced into one, are symbols of concord and unity, that, by Thy all-powerful blessing, they may be made for us the precious Body and Blood of Thy beloved Son; and that through Him, and through His Death and Passion, applied to our souls by these sacred mysteries, we may obtain mercy, grace, and peace, in this life, and eternal happiness in the next.

The Consecration.

Bow down in solemn adoration; make an Act of Faith of the Real Presence of your Saviour's Body and Blood, soul and divinity, under the sacramental veils. Offer your whole self to Him, and through Him to His

Father. Beg that your heart and soul may be happily united to Him.

The Elevation of the Host.

MOST adorable Body, I adore Thee with all the powers of my soul. Lord, who hast given Thyself entire to us, grant we may become entirely Thine. I believe; O Lord, help my unbelief.

. Most merciful Saviour, be Thou my protector; strengthen and defend me by Thy heavenly grace, now, and especially at the hour of my death, sweet Jesus. *Amen.*

The Elevation of the Chalice.

MOST adorable Blood, that washest away all our sins,

I adore Thee: happy we, could we return our life and blood for Thine, O blessed Victim.

O Jesus, do Thou cleanse, sanctify, and preserve our souls to eternal life. Live, Jesus, in us, and may we live in Thee. *Amen.*

After the Elevation.

IT is now, O Lord, with grateful hearts we call to mind the sacred mysteries of Thy Passion and Death, of Thy resurrection and ascension. Here is Thy Body that was broken; here is Thy Blood that was shed for us, of which these exterior signs are but the figures, and yet in reality contain the Substance. It is now we truly offer Thee, O Lord, that pure

and holy Victim, which Thou hast been pleased to give us; of which all the other sacrifices were but so many types and figures.

Memento for the Dead.

I OFFER Thee again, O Lord, this holy Sacrifice of the Body and Blood of Thy only Son, in behalf of the faithful departed, and in particular for the souls of [*here name whom you chiefly propose to pray for*], my parents [*if dead*], relatives, benefactors, neighbors, etc. Likewise of such as I have any ways injured, or been the occasion of their sins; of such as have injured me, and been my enemies; of such as die in war, or have none to pray for them,

etc. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace: through the same Christ our Lord. *Amen.*

The Nobis Quoque Peccatoribus.

VOUCHSAFE to grant the same to us, poor and miserable sinners: judge us not according to our demerits; but through the infinite multitude of Thy mercies, in which we hope, liberally extend to us Thy grace and pardon.

We ask it of Thee, in the name of Thy dear Son, who liveth and reigneth eternally with Thee, and in that form of prayer which He Himself hath taught us.

The Pater Noster.

OUR Father, who art in heaven, hallowed be Thy name, Thy kingdom come; Thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil. *Amen.*

Deliver us from those evils which we labor under at present; from past evils, which can be nothing but our manifold sins; and from all the evils to come, which will be the just chastisement of our offences, if our prayers, and those more powerful ones of Thy

saints, who intercede for us, intercept not Thy justice, or excite not Thy bounty.

The Pax Domini.

THY Body was broken, and Thy Blood shed for us: grant that the commemoration of this holy Mystery may obtain for us peace; and that those who receive it may find everlasting rest.

The Agnus Dei.

LAMB of God, who takest away the sins of the world, have mercy upon us.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Lamb of God, who takest away the sins of the world, grant us peace.

After the Agnus Dei.

IN saying to Thy Apostles, My peace I leave you, My peace I give you, Thou hast promised, O Lord, to all Thy Church, that peace which the world cannot give; peace with Thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace; let nothing separate us from Thee, to whom we heartily desire to be united, through the blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty, so as never more to yield under temp-

tions, or fall into our common weaknesses.

At the Domine, non sum dignus, striking your Breast thrice with Humility and Contrition, say,

LORD, I am not worthy Thou shouldst enter under my roof; say only the word, and my soul shall be healed.

Such as are not prepared to communicate really, may communicate spiritually, by saying as follows :

MOST loving Jesus, I adore Thee with a lively faith, who art present in this Sacrament by virtue of Thy infinite power, wisdom, and goodness. But conscious of my infirmities and sins, I dare not now receive Thee sacramentally. All my hope is in Thee ! I

love Thee, O Lord, with all my heart, who hast so loved me; and therefore I desire to receive Thee now spiritually. Come, therefore, O Lord, to me in spirit, and heal my sinful soul. Feed me, for I am hungry; strengthen me, for I am weak; enliven and sanctify me with Thy sacred Body and Blood; deliver me from all sin, and make me always obedient to Thy commands; and let me never be separated from Thee, my Saviour, who, with the Father and the Holy Ghost, livest and reignest, one God, for ever and ever. *Amen.*

The Communion.

LET it be now, O Lord, the effect of Thy mercy, that we,

who have been present at this holy Mystery, may find the benefit of it in our souls.

The Post-Communion.

WE give Thee thanks, O God, for Thy mercy, in admitting us to have a part in offering this Sacrifice to Thy holy name; accept it now to Thy glory, and be ever mindful of our weakness.

MOST gracious God, Father of mercy, grant, I beseech Thee, that this adorable Sacrifice of the blessed Body and Blood of Thy Son, our Lord Jesus Christ, may obtain for us, at Thy hands, mercy, and the remission of all our sins.

Amen.

After the Communion.

I RETURN Thee now most hearty thanks, O my God! through Jesus Christ Thy Son, that Thou hast been pleased to deliver Him up to death for us, and to give us His Body and Blood, both as a Sacrament and Sacrifice in these holy mysteries, at which Thou hast permitted me, a most unworthy sinner, to assist this day. May all heaven and earth bless and praise Thee for ever, for all Thy mercy. Oh, pardon me, dear Lord! all my distractions, and the many neglects which I have been guilty of this day in Thy sight; and let me not depart without Thy benediction.

Behold, I desire from this moment to give up myself, and all that belongs to me, into Thy hands, and beg that all my undertakings, all my thoughts, words and actions, may henceforward tend to Thy glory, through the same Jesus Christ our Lord.

The Benediction.

THE blessing of God Almighty,
✠ Father, Son, and Holy
Ghost, descend upon us, and dwell
in our hearts for ever. *Amen.*

The Last Gospel.

IN the beginning was the Word,
and the Word was with God,
and the Word was God. This was
in the beginning with God. All

things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men, and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness to bear witness of the light, that all might believe through him. He was not the light, but to bear witness of the light. That was the true light which enlightens every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as

received Him, He gave to them power to become the sons of God; to them who believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God: and *the word was made flesh*, and dwelt among us. And we saw His glory, the glory as of the only begotten of the Father, full of grace and truth.

Prayers ordered to be said after every low Mass by a decree of His Holiness Leo XIII.

Three "HAIL MARYS."

Salve Regina.

HAIL! Holy Queen, Mother of Mercy, our life, our sweetness, and our hope! To thee do we cry,

poor banished children of Eve; to thee we send up our sighs, mourning and weeping, in this vale of tears! Turn, then, most gracious advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus: O clement, O loving, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

O GOD, our refuge and our strength, graciously look upon Thy people who cry to Thee; and through the intercession of the glorious and Immaculate Virgin Mary, Mother of God, of blessed Joseph, her Spouse, and Thy holy Apostles, Peter and Paul,

and all the Saints, in Thy mercy and kindness hear the prayers which we pour forth for the conversion of sinners, and for the freedom and exaltation of Holy Mother the Church. Through Christ our Lord. *Amen.*

HOLY Michael the Archangel, defend us in the battle; be our protection against the wickedness and snares of the devil—*Rebuke* him, *O God*, we suppliantly besecch Thee: and do Thou, O Prince of the heavenly host, by the divine power drive into hell Satan and the other evil spirits, who wander through the world seeking the ruin of souls. *Amen.*

His Holiness Pope Leo XIII. grants to all who recite these prayers, as aforesaid, 300 days' indulgence.

The Ordinary of the Mass.

The Priest at the foot of the Altar, begins,
saying,

IN the name of the Father, ✠
and of the Son, and of the
Holy Ghost. *Amen.*

V. I will go unto the altar of
God.

R. To God, who rejoiceth my
youth.

Psalm xlii.

Omitted in Masses for the Dead and in
Passion Time.

JUDGE me, O God, and distin-
guish my cause from the na-

tion that is not holy: deliver me from the unjust and deceitful man.

R. For Thou, O God, art my strength, why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

P. Send forth Thy light and Thy truth: they have conducted me and brought me to Thy holy mount, and into Thy tabernacles.

R. And I will go unto the altar of God; to God, who giveth joy to my youth.

P. I will praise Thee on the harp, O God, my God: why art thou sorrowful, O my soul, and why dost thou disquiet me?

R. Hope in God, for I will still praise Him, who is the salvation of my countenance, and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

V. I will go unto the altar of God.

R. To God, who giveth joy to my youth.

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

Then joining his hands and humbly bowing down, he says the Confiteor.

P. I confess, etc.

R. May Almighty God be merciful to thee, and, forgiving thy sins, bring thee to everlasting life.

P. Amen.

R. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, and you, Father, to pray to our Lord God for me.

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Then the Priest with his hands joined,
says :

P. May Almighty God be merciful unto you, and, forgiving you your sins, bring you to life everlasting.

R. Amen.

Signing himself with the sign of the Cross, he says :

P. May the Almighty and merciful Lord grant us pardon, ✠ absolution, and remission of our sins.

R. Amen.

Then, bowing down, he proceeds :

V. Thou, O God, being turned, will enliven us.

R. And Thy people will rejoice in Thee.

V. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Ascending to the Altar, he says secretly :

TAKE away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. *Amen.*

Bowing down over the Altar, he says :

WE beseech Thee, O Lord, by the merits of Thy saints

whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. *Amen.*

[At High Mass the Altar is here incensed.]

BLESSED be the Holy Trinity, and undivided Unity: we will praise it, because it hath shown His mercy to us.

Ps. O Lord our God, how wonderful is Thy name over the utmost boundaries of the earth!

V. Glory, etc.

At the Kyrie Eleison.

P. Lord, have mercy upon us.

R. Lord, have mercy upon us.

P. Lord, have mercy upon us.

P. Christ, have mercy upon us.

R. Christ, have mercy upon us.

P. Christ, have mercy upon us.

P. Lord, have mercy upon us.

R. Lord, have mercy upon us.

P. Lord, have mercy upon us.

Afterwards, standing at the middle of the altar, extending, and then joining his hands, he says the Gloria in Excelsis.

GLORY be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son; O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have

mercy upon us; Thou who takest away the sins of the world, receive our prayer; Thou who sittest at the right hand of the Father, have mercy upon us. For Thou only art holy; Thou only art Lord; Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God, the Father. *Amen.*

V. The Lord be with you.

R. And with thy spirit.

At the Collects.

O ALMIGHTY and everlasting God, who has granted Thy servants in the confession of the true faith, to acknowledge the glory of an Eternal Trinity, and in the power of majesty to adore a Unity; we beseech Thee, that

by the strength of this faith we may be defended from all adversity. Through, etc.

Preserve us, O Lord, we beseech Thee, from all dangers of body and soul; and by the intercession of glorious and blessed Mary, the ever-Virgin Mother of God, of the blessed Apostles, Peter and Paul, of blessed *N.*, and of all the saints, grant us, in Thy mercy, health and peace; that adversities and errors being removed, Thy Church may serve Thee with a pure and undisturbed devotion. Through, etc.

At the Epistle.

OH, the depth of the riches of the wisdom and of the know-

ledge of God! How incomprehensible are His judgments, and how unsearchable His ways! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and recompense shall be made him? For of Him, and by Him, and in Him are all things. To Him be glory for ever. *Amen.*

R. Thanks be to God.

At the Gradual.

BLESSED art Thou, O Lord, who beholdest the deep and sittest on the cherubim. *V.* Blessed art Thou, O Lord, in the firmament of heaven, and worthy of praise for ever. *Alleluia, Alleluia.*

V. Blessed art Thou, O Lord, the God of our fathers, and worthy of praise for ever. *Alleluia.*

The prayer *Munda cor meum.*

CLEANSE my heart and my my lips, O Almighty God, who didst cleanse the lips of the prophet Isaias with a burning coal; and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily attend to Thy holy Gospel. Through Christ our Lord. *Amen.*

May the Lord be in my heart, and on my lips, that I may worthily, and in a becoming manner, attend to His holy Gospel. *Amen.*

V. The Lord be with you.

R. And with thy spirit.

V. The continuation (*or* beginning) of the holy Gospel according to, etc.

R. Glory be to Thee, O Lord.

At the Gospel.

AT that time:—Jesus said to His disciples: All power is given to Me in heaven and on earth. Go ye, therefore, and teach all nations; *baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*; teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.

R. Praise be to Thee, O Christ.

The Nicene Creed.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all the ages. God of God, Light of light, true God of true God; begotten, not made; consubstantial with the Father; by whom all things were made. Who for us men, and for our salvation, came down from heaven [*here all kneel*], and became incarnate by the Holy Ghost of the Virgin Mary; AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third

day He rose again, according to the Scriptures ; and ascended into heaven, sitteth at the right hand of the Father; and He shall come again with glory to judge both the living and the dead; of whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who, together with the Father and the Son, is adored and glorified; who spake by the prophets. And one holy, Catholic, and Apostolic Church. I confess one Baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. *Amen.*

V. The Lord be with you.

R. And with Thy spirit.

The Offertory.

BLESSED be God the Father,
and the only-begotten Son of
God, as likewise the Holy Ghost ;
for He has shown mercy to us.

ACCEPT, O holy Father, al-
mighty and eternal God, this
unspotted Host, which I, Thy un-
worthy servant, offer unto Thee,
my living and true God, for my
innumerable sins, offences, and
negligences, and for all here pres-
ent ; as also for all faithful Chris-
tians, both living and dead ; that
it may avail both me and them
unto life everlasting. *Amen.*

O GOD, ✠ who in creating human nature hast wonderfully dignified it, and still more wonderfully reformed it; grant that by the mystery of this Water and Wine, we may be made partakers of His divine nature, who vouchsafed to become partaker of our human nature, namely, Jesus Christ, our Lord, Thy Son, who with Thee, in the unity of, etc. *Amen.*

WE offer unto Thee, O Lord, the Chalice of salvation, beseeching Thy clemency, that it may ascend before Thy divine Majesty, as a sweet odor, for our salvation, and for that of the whole world. *Amen.*

ACCEPT us, O Lord, in the spirit of humility and contrition of heart; and grant that the Sacrifice we offer this day in Thy sight may be pleasing to Thee, O Lord God.

COME, O Almighty and eternal God, the Sanctifier, and bless ✠ this Sacrifice prepared for the glory of Thy holy name.

The Lavabo.

I WILL wash my hands among the innocent, and will compass Thy altar, O Lord.

That I may hear the voice of Thy praise, and tell all Thy wondrous works.

I have loved, O Lord, the beauty

of Thy house, and the place where Thy glory dwelleth.

Take not away my soul with the wicked, nor my life with men of blood.

In whose hands are iniquities :
their right hand is filled with
gifts.

But I have walked in my innocence : redeem me and have mercy on me.

My foot hath stood in the direct way : in the churches I will bless Thee, O Lord.

Glory be, etc.

Bowing before the Altar.

RECEIVE, O holy Trinity, this oblation which we make to Thee in memory of the Passion,

Resurrection, and Ascension of our Lord Jesus Christ, and in honor of the blessed Mary, ever a Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, and of all the Saints; that it may be available to their honor and our salvation; and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through, etc. *Amen.*

Turning to the people.

BRETHREN, pray that my Sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the Sacrifice from thy hands to the

praise and glory of His own name, and to our benefit, and that of all His holy Church.

The Secreta.

SANCTIFY, we beseech Thee, O Lord our God, by the invocation of Thy holy name, the victim of this oblation, and by it make us ourselves an eternal offering to Thee. Through, etc.

Graciously hear us, O God our Saviour, that, by virtue of this Sacrament, Thou mayest defend us from all enemies, of both soul and body. Grant us grace in this life, and glory in the next.

V. World without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have lifted them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

The Preface.

IT is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to Thee, O holy Lord, Father Almighty, eternal God. Through Christ our Lord; by whom the angels praise Thy majesty, the dominations adore it, the powers tremble before it; the heavens, the heavenly virtues, and blessed seraphim,

with common jubilee glorify it. Together with whom we beseech Thee that we may be admitted to join our humble voices, saying:

The Sanctus.

HOLY, holy, holy, Lord God of Hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

Canon of the Mass.

WE therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ thy Son, our Lord, that Thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these ✠

holy unspotted sacrifices, which in the first place we offer Thee for Thy holy Catholic Church, to which vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world, together with Thy servant *N.* our Pope, *N.* our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

Commemoration of the Living.

BE mindful, O Lord, of Thy servants, men and women, *N.* and *N.*

[Make commemoration of the living you intend to pray for.]

AND of all here present, whose faith and devotion are known

unto Thee, for whom we offer, or who offer up to Thee this sacrifice of praise for themselves, their families, and friends, for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to Thee, the eternal, living, and true God.

Communicating with, and honoring in the first place, the memory of the ever-glorious Virgin Mary, Mother of our Lord and God Jesus Christ: as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Law-

rence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints, through whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. *Amen.*

Spreading his hands over the Oblation,
he says :

WE therefore beseech Thee, O Lord, graciously to accept this oblation of our servitude, as also of Thy whole family ; and to dispose our days in Thy peace, preserve us from eternal damnation, and rank us in the number of Thine elect. Through Christ our Lord. *Amen.*

Which oblation do Thou, O God, vouchsafe in all respects to

bleſs, ✠ approve, ✠ ratify, ✠ and accept; that it may be made for us the Body ✠ and Blood of Thy moſt beloved Son Jeſus Chriſt our Lord.

Who, the day before He ſuffered, took bread into His holy and venerable hands, and with His eyes lifted up towards heaven, giving thanks to Thee, Almighty God, His Father, He bleſſed it, brake it, and gave it to His diſciples, ſaying, Take and eat ye all of this, FOR THIS IS MY BODY.

After pronouncing the words of Conſecration, the Prieſt, kneeling, adores the Sacred Hoſt, and, riſing, elevates it.

IN like manner, after He had ſupped, taking alſo this excellent chalice into His holy and

venerable hands, giving Thee also thanks, He blessed ✠ and gave it to His disciples, saying: Take and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY, TO THE REMISSION OF SINS.

As often as ye do these things ye shall do them in remembrance of Me.

Elevation of the Chalice.

WHEREFORE, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ, Thy Son, our Lord, His resurrec-

tion from the dead, and admirable Ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts bestowed upon us, a pure ✠ Host, a holy ✠ Host, an unspotted ✠ Host, the holy ✠ Bread of eternal life, and Chalice ✠ of everlasting salvation.

Extending his hands, he proceeds :

UPON which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wert graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which Thy high priest Melchisedech offered to Thee,—a holy Sacrifice and unspotted Victim.

Bowing down, he says :

WE most humbly beseech Thee, Almighty God, to command these things to be carried by the hands of Thy holy angels to Thy altar on high, in the sight of Thy divine Majesty, that as many as shall partake of the most sacred Body ✠ and Blood ✠ of Thy Son at this altar may be filled with every heavenly grace and blessing. Through the same Christ our Lord. *Amen.*

Commemoration of the Dead.

REMEMBER also, O Lord, Thy servants, N. and N., who are gone before us with the sign of faith, and rest in the sleep of peace.

Here particular mention is silently made of such of the Dead as are to be prayed for.

TO these, O Lord, and to all that sleep in Christ, grant, we beseech Thee, a place of refreshment, light, and peace; through the same Christ our Lord. *Amen.*

Here, striking his breast, and raising his voice, he says :

ALSO, to us sinners, Thy servants, confiding in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with

all Thy Saints, into whose company we beseech Thee to admit us, not in consideration of our merit, but of Thy own gratuitous pardon. Through Christ our Lord.

By whom, O Lord, Thou dost always create, sanctify, ✠ quicken, ✠ bless, ✠ and give us all these good things. By Him and with Him, ✠ and in Him, ✠ is to Thee, God the ✠ Father Almighty, in the unity of the Holy ✠ Ghost, all honor and glory.

P. For ever and ever.

R. Amen.

Let us Pray.

INSTRUCTED by Thy saving precepts, and following Thy divine directions, we presume to say :

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

R. But deliver us from evil.

P. Amen.

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and ever-glorious Virgin Mary, Mother of God, and of the holy Apostles Peter and Paul, and of Andrew, and of all the Saints; mercifully

grant peace in our days, that through the assistance of Thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ, Thy Son, our Lord, who, with Thee and the Holy Ghost, liveth and reigneth, God.

The Breaking of the Host.

P. World without end.

R. *Amen.*

P. The peace ✠ of the Lord be ✠ always with ✠ you.

R. And with thy spirit.

MAY this mixture and consecration of the Body and Blood of our Lord Jesus Christ

be to us that receive it effectual to eternal life. *Amen.*

The Agnus Dei.

LAMB of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, give us peace.

Lord Jesus Christ, who saidst to Thy Apostles, I leave you peace, I give you My peace, regard not my sins, but the faith of Thy Church ; and grant her that peace and unity which is agreeable to Thy will ; who livest and reignest God for ever and ever. *Amen.*

Lord Jesus Christ, Son of the living God, who, according to the will of Thy Father, hast by Thy death, through the co-operation of the Holy Ghost, given life to the world, deliver me by this Thy most sacred Body and Blood from all my iniquities, and from all evils; and make me always adhere to Thy commandments, and never suffer me to be separated from Thee; who livest and reignest with God the Father, etc. *Amen.*

Let not the participation of Thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through Thy mercy may it be a safeguard and

remedy, both to soul and body; who with God the Father in the unity of the Holy Ghost, livest and reignest God for ever and ever. *Amen.*

Taking the Sacred Host in his hands :

I WILL take the bread of heaven, and call upon the name of our Lord.

Striking his breast with humility and devotion, he says, three times :

LORD, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

MAY the body of our Lord Jesus Christ preserve my soul to life everlasting. *Amen.*

He then reverently receives the Sacred Host, and, after a short pause, says :

WHAT return shall I make the Lord for all He has given to me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and shall be saved from my enemies.

Receiving the Precious Blood :

MAY the Blood of our Lord Jesus Christ preserve my soul to everlasting life. *Amen.*

Taking the first Ablution, he says :

GRANT, O Lord, that what we have taken with our mouth, we may receive with a pure mind, that of a temporal gift it may become to us an eternal remedy.

Taking the second Ablution :

MAY Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been fed with this pure and holy Sacrament. Who livest, etc.

He wipes the Chalice, which he covers; and having folded the Corporal, he places it on the Altar, then reads the Communion.

WE bless the God of heaven, and we will praise Him in the sight of all the living: because He has shown us His mercy.

V. The Lord be with you.

R. And with thy spirit.

Post-Communion.

MAY the receiving of this Sacrament, O Lord our God, avail us to the salvation of body and soul, together with the confession of an everlasting Holy Trinity, and of the undivided Unity thereof. Through, etc.

May the oblation of this divine Sacrament, we beseech Thee, O Lord, both cleause and defend us; and by the intercession of the Blessed Mary, the Virgin Mother of God, of the blessed Apostles Peter and Paul, of blessed N., and of all the Saints, free us from all sin, and deliver us from all adversity.

V. The Lord be with you.

R. And with thy spirit.

V. Go, you are dismissed: *or*,
Let us bless the Lord.

R. Thanks be to God.

In Masses for the Dead.

V. May they rest in peace.

R. *Amen.*

Bowing down before the Altar, he says :

LET the performance of my
homage be pleasing to Thee,
O holy Trinity; and grant that
the sacrifice which I, though un-
worthy, have offered up in the
sight of Thy Majesty, may be ac-
ceptable to Thee, and through
Thy mercy be a propitiation for
me, and all those for whom it has
been offered. Through Christ our
Lord. *Amen.*

The Benediction.

MAY Almighty God, ✠ the Father, Son, and Holy Ghost, bless you.

R. Amen.

Turning to the Gospel side of the Altar,
he says :

V. The Lord be with you.

R. And with thy spirit.

The Gospel according to St. John.

THE beginning of the holy Gospel according to St. John.

R. Glory be to Thee, O Lord.

IN the beginning was the Word, and the Word was with God, and the Word was God ; the same was in the beginning with God.

All things were made by Him, and without Him was made nothing that was made; in Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through Him. He was not the light, but came to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came

unto His own, and His own received Him not. But as many as received Him, to them gave He power to be made the sons of God: to them that believe in His name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw His glory, as it were the glory of the Only begotten of the Father, full of grace and truth.

R. Thanks be to God.

Devotions for Confession.

PRAYER BEFORE CONFESSION.

O ALMIGHTY and most merciful God! who hast made me out of nothing, and redeemed me by the precious Blood of Thy only Son; who hast borne with me to this day with so much patience, notwithstanding my sins and ingratitude, behold me, O Lord! prostrate at Thy feet to implore Thy forgiveness. I desire most sincerely to leave all my evil ways, to forsake this region of death where I have so long lost myself, and to return to Thee, the fountain of life. I de-

sire, like the prodigal child, to enter seriously into myself, and with the like resolutions, to rise, without delay, and go home to my Father, though I am infinitely unworthy to be called His child, in hopes of meeting with the like reception from His most tender mercy. I know Thou desirest not the death of a sinner, but that he may be converted and live. I know Thy mercies are above all Thy works; and I most confidently hope, that as in Thy mercy Thou hast spared me so long, and hast now given me this desire of returning to Thee, so Thou wilt finish the work Thou hast begun, and bring me to a perfect reconciliation with Thee.

I desire now to comply, with Thy holy Institution of the sacrament of penance. I desire to confess my sins with all sincerity to Thee and to Thy minister, and therefore I desire to know myself and to call myself to an account by a diligent examination of my conscience.

But, O my good God! what will it avail me to know my sins, if Thou dost not also give me a hearty sorrow and repentance for them? Without this, my sins will be all against me still, and I shall be still Thy enemy and a child of hell. Thou insistest upon a change of heart, without which there can be no reconciliation with Thee; and this change of

heart none but Thou canst give. Oh, give it me, then, dear Lord! at this time. Give me a lively faith and a firm hope in the passion of my Redeemer. Teach me to fear Thee and to love Thee. Give me, for Thy mercy's sake, a hearty sorrow for having offended so good a God.

O blessed Virgin, mother of my Redeemer, mirror of innocence and sanctity, and refuge of penitent sinners! intercede for me through the passion of Thy Son, that I may obtain the grace to make a good confession. O all you blessed angels and saints of God! pray for me, a most miserable sinner, that I may now effectually turn from my evil ways,

that my heart may henceforward be for ever united with yours in eternal love, and never more go astray from the sovereign good.
Amen.

A SHORT TABLE OF SINS, •

*To help the memory when we prepare for
 Confession.*

Against the Commandments.

1. Have you doubted in matters of faith?

Murmured against God at your own adversity, or at the prosperity of others?

Despaired of His mercy?

Believed in fortune-tellers or consulted them?

Gone to places of worship belonging to other denominations?

Not recommended yourself daily to God?

2. Taken the name of God in vain?

Spoken irreverently of holy things, or profaned anything relating to religion?

Sworn falsely, rashly, or in slight and trivial matters?

Cursed yourself, or others, or any creature?

Angered others so far as to make them swear, or blaspheme God?

3. Have you kept holy the Lord's day, and all other days commanded to be kept holy?

Bought or sold things, not of necessity, for that day?

Done or commanded some servile work not of necessity?

Missed Mass or been wilfully distracted in time of Mass?

Talked, gazed, or laughed in the church?

Profaned during the day by dancing, drinking, gambling, etc.?

4. Have you honored your parents, superiors, masters, according to your just duty?

Deceived them; disobeyed them?

Failed in due reverence to aged persons?

5. Procured, desired, or hastened the death of any one?

Borne hatred; oppressed any; desired revenge; not forgiven; refused to speak to others; giving provoking language; threatened or struck others not under your charge; made others fall out?

6 and 9. Have you been guilty of lascivious dressing or painting? lewd company; have you read immodest books? been guilty of unchaste songs, discourses, words, looks, or actions by yourself or others? Wilfully entertained impure thoughts or desires?

7. Stealth; deceit in gaming, reckoning, buying or selling, in wares, prices, weights, or measures; bought of such as could not sell; wilfully damaged another man's goods, or negligently spoiled them; run into debt carelessly, beyond your power of payment?

8. Borne false witness, called injurious names; uttered another's sins; flattered yourself or others;

opened others' letters; judged rashly; falsely suspected?

10. Coveted unjustly any thing that belongs to another?

Precepts of the Church.—Have you gone to confession, at least once a year? received the holy communion during the Easter-time?

Have you not violated the fasts of the Church, or eaten flesh-meat on prohibited days?

The Seven Capital Sins.—Pride, Covetousness, Luxury, Anger, Gluttony, Envy, Sloth.

Affections and Resolutions before
Confession.

MY Lord and my all! I am confounded at the multitude and

enormity of my offences against so good a God. I dare not presume even to lift up my eyes to heaven, much less to come near Thy altar, after so many treasons against Thee. Alas! what shall I now do, O Lord? what shall I say? With the humble publican, I will strike my breast, and cry unto Thee: *O God! be merciful to me, a sinner.*

My sins exceed in number the hairs of my head, and the sands of the sea. But Thy mercies are still greater in number than my sins. O ocean of mercy! have compassion on me, a poor miserable sinner, and make me, now at least, a true penitent.

Have mercy on me, O God! ac-

according to Thy great mercy, and according to the multitude of Thy tender mercies blot out all my iniquities. Wash me yet more from my iniquities, and cleanse me from my sins; because I know my iniquities, and my sins are always before me.

Lord! Thou hast said, there is joy in heaven upon one sinner's doing penance, more than upon ninety-nine just: Oh, give me now grace to be a true penitent indeed, that hereby heaven may rejoice at my conversion.

Thou camest, O my dear Redeemer! not to call the just, but sinners, to repentance. Look down upon me, a poor miserable

sinner, and draw me now powerfully to Thee by Thy grace.

I know Thou willest not the death of a sinner, but that he be converted and live. Oh, let me no longer remain dead in my sins! Oh, let me now at least begin to live to Thee!

Thou hast made me, O my God! and redeemed me by Thy precious blood. Oh, despise not the work of Thy hands, and let not Thy blood be spilt for me in vain!

I am resolved by Thy grace, never more to turn to my sins. Oh, rather let me die than offend Thee wilfully any more. I am resolved to avoid all evil company, and dangerous occasions; and to take proper measures for

a thorough amendment of my life for the future. All this I resolve; but Thou knowest my frailty, O my God! and if Thou assist me not with Thy grace, all my resolution will prove ineffectual, and I shall be for ever miserable. Oh, look to me, O Lord! that I may never betray Thee any more.

METHOD OF CONFESSING.

After having carefully examined your conscience, excited yourself to a hearty sorrow for your sins, and made a firm purpose of amendment, go and make your confession to the minister of God, who, in virtue of the power and commission which he has received to that effect, is either "to forgive or retain, to loose or bind," according to the preparation of your heart, the

nature of your transgressions, their number, their enormity, etc. In going to confession humble yourself by considering the majesty of God, and your own many infirmities and great unworthiness. Let your confession be plain, entire, and prudent ; neither obscuring your faults nor concealing anything wilfully, nor saying what would be prejudicial to a third person.

Being on your knees, in the attitude of a suppliant, say first: Bless me, Father, because I have sinned ; “ I confess to Almighty God,” etc., p. 14 as far as “ through my fault.”

Then proceed thus: Since my last confession (mention the time), I accuse myself of, etc. etc.

Having finished the declaration of your sins, add: For these and all other sins that have escaped my memory, I am heartily sorry, humbly ask

pardon of God, and penance and absolution of you, my ghostly Father; "through my fault," etc.

After this, listen attentively to the instructions and advice of your confessor, answer his questions, and humbly accept the penance which he will enjoin. Whilst he absolves you, bow down your head, and with profound humility, say :

An Act of Contrition.

O MY God! I am most heartily sorry for all my sins; and I detest them above all things because they displease Thee, who art infinitely good and amiable, and subject me to the rigors of Thy justice; and I firmly resolve, with the help of Thy grace, to do penance for them. and never more to offend Thee.

PRAYERS AFTER CONFESSION.

O GOD of infinite goodness! who hast shown such mercy to a miserable sinner! O most indulgent Father! who hast received once more Thy prodigal child, how shall I thank Thee? how shall I testify the joy and gratitude that fill my heart? Oh that I could worthily thank Thee, my good God! and acknowledge, as I ought, that infinite mercy which *forgiveth all my iniquities*, which *healeth all my diseases*. Ps. cii. 3. Oh that I could now be heard all over the world, I would publish to all sinners that Thou art a God *compassionate and merciful*, who *will not always be angry*, nor threaten for ever. Ibid. 8, 9. I

would invite all who ever had the misfortune of offending Thee, to return with their whole hearts, that they may enjoy with me the bliss of having been received into Thy grace and favor. Thou wouldst receive them no less mercifully than Thou receivedst me; *for as a father hath compassion on his children, so hath the Lord compassion on them that fear Him.* Ibid. 13. My God! Thou hast broken the bonds of my sins; Thou hast blotted out, with Thy own precious Blood, the sentence of eternal death, which stood against me; Thou hast snatched me almost from the brink of hell, and delivered me from the power of the devil, who has now no

claim to my soul: *as far as the east is from the west, so far hast Thou removed my iniquities from me* (Ib. 12), and by the mouth of Thy minister Thou hast desired the most unworthy of all sinners to "*Go in peace.*" O divine Jesus! I have obeyed Thy command, my heart rejoices, my soul is truly at peace, because I hope I am no longer Thy enemy; because Thou hast received me with mercy and forgiveness, and satisfied the first and only desire of my heart. But, Lord! hast Thou not said, that those to whom much has been forgiven, should love Thee much? To whom hast Thou ever remitted such ingratitude as mine? who had ever so

little claim on Thy compassion; yet, at the same time, who ever experienced more of Thy mercy and goodness? Oh, let me then love Thee, at least, more than those who offended Thee less, and to whom less was remitted; let me love Thee unceasingly, and sincerely begin, from this happy day, to serve Thee alone, and love Thee above all created things. O most bountiful Redeemer, so worthy of my whole heart! though Thou hast mercifully forgiven me, yet I will never pardon myself; though I firmly trust Thou hast forgotten my iniquities, yet I will never forget them, but grieve over them to the last moment of my life. The more mercy and ten-

derness I have experienced from Thee, the more reason I have to deplore my misfortune in having ever offended so good a God. This day shall be the beginning of my perfect conversion; from this moment forward, the recollection of my past ingratitude and Thy ineffable goodness shall be ever present to my mind, and with the assistance of Thy grace, shall be a double motive for detesting sin, and faithfully observing my resolutions, which I fervently renew, and once more present to Thy divine Majesty. Do not refuse to receive, O my God! the remainder of my life. I am heartily sorry for the years I have mispent: they have gone down as a

shadow; they have passed away without fruit; but as I cannot recall them, I will at least think of them in the bitterness of my soul. Oh, let the ardor with which I pursued a life of sin, be in future applied to Thy service, that where sin hath abounded, Thy divine grace may be still more abundant. Let the change in my conduct be visible to all, and may I henceforward edify more than I have hitherto scandalized.

O DIVINE Lord! vouchsafe graciously to remember Thy holy thoughts from all eternity, and chiefly that tender design of becoming man for the redemption of the world. Pardon me, through

the merits of these, all my vain and evil imaginations, as well as the bad thoughts I may have excited in others.

O most compassionate Jesus ! I, a wretched sinner, dare to present Thee all the words of salvation which have fallen from Thy sacred lips, and which others have uttered, or shall hereafter utter to the glory of Thy name ; and I earnestly beseech Thee through these expressions, full of glory to God and peace to men, to forgive whatever I have said offensive to Thy divine Majesty, or what others, through my means, may have sinfully uttered.

O most amiable Lord, Jesus Christ ! remember all the good

works Thou hast performed for our salvation, and through their infinite merits graciously pardon my reiterated offences against Thy holy law. Mercifully direct all my thoughts, words, and actions to Thy greater glory, and regulate them by the model of Thy own blessed life.

O JESUS CHRIST, Saviour of the world! who invitest the sinner to return to Thee, kindly receiving, refreshing, and consoling him; remember that with Thy precious Blood Thou wast pleased to redeem my sinful soul: to Thy sacred wounds I therefore flee for refuge; and as in Thy mercy Thou didst pray for Thy

enemies, and sacrifice Thy life for Thy tormentors, vouchsafe to impart to me the benefits of Thy sacred Death and Passion. Grant that I may never again crucify Thee by any wilful offence; but, sincerely grieving for the past, and resolutely striving against present temptations, I may fervently persevere to the end in Thy love and service. Into Thy hands I commend my whole being. O Jesus, Son of David! have mercy on me.

O HOLY Virgin, and all ye saints and angels! bless and extol the Lord for His infinite mercies; beg of Him to accept the confession I have made, to

supply, through His goodness, for all its deficiencies, and graciously to confirm in heaven the sentence of absolution which has been pronounced upon me on earth.

Divine Praises.

Blessed be God.

Blessed be His holy Name.

Blessed be Jesus Christ, true God and true man.

Blessed be the Name of Jesus.

Blessed be Jesus in the most holy Sacrament of the Altar.

Blessed be the great Mother of God, the most holy Mary.

Blessed be her holy and immaculate Conception.

Blessed be the name of Mary, Virgin and Mother.

Blessed be God in His Angels and in His Saints.

Devotions for Communion.

An Act of Adoration.

COULD we ever believe, O Lord, or even imagine, that Thy love for us was so excessive, had not Thine own infallible word convinced us of its truth? Hadst Thou, when Thou wast about to quit this world, left us Thy adorable heart as a pledge of Thy affection; or hadst Thou, when Thy side was pierced, ordered Thy precious Blood to be distributed throughout Thy Church; such favors would justly claim our

most grateful acknowledgments. But this would not satisfy the extent of Thy love: Thou didst choose, in a godlike manner, to penetrate into the very centre of our hearts, and give Thyself to each of us in particular, entirely, and for ever. With what amazement, then, must not the angels, and the whole hierarchy of celestial intelligences, have beheld such a prodigy! Were they not, in some measure, jealous to see mankind thus uncommonly favored? But what didst Thou discover in me, O Lord, that could thus attract Thee? or what couldst Thou possibly expect from my indigence? Can I become the dwelling-place of Him who is the de-

light of the blessed? Alas! had I even the innocence of Thy beloved disciple St. John, or the ardent love of Thy zealous apostle St. Peter, I should then have some little claim to sit down at Thy table; but since I am removed at so great a distance from such holy dispositions, vouchsafe, O Lord, to supply my deficiency by the effusion of Thy grace. Whence is this favor to me, O my merciful Redeemer? *What is man, that Thou art mindful of him? or the son of man, that Thou visitest him?* Ps. viii. 5.

An Act of Desire.

SINCE Thou, O Lord, art so prodigal of miracles, and

obligest me to receive Thee under such severe penalties, nothing can be more certain than that Thou desirest to make my heart Thy dwelling-place. With what fervent desires should I not, therefore, endeavor to co-operate with intentions so bountiful, O my all-sufficient God! Though Thou standest in no need of me, yet Thou hast compassion on my poverty. May then the efficacy of Thy grace supply my indigence; may it awaken every faculty of my soul, and render my desires to receive Thee worthily, still more inflamed: for though they are arrived at a certain anxiety, I am nevertheless sensible of their being too tepid. Alas, my Redeem-

er! why do I not sigh after Thee, with the same holy fervor as did the Patriarchs of the Old Law, who expected Thy coming? *Come, O Lord! and do not delay.* Remember, O heavenly Physician! that Thou canst not refuse Thy all-healing balsam to the wounds of my soul, since Thy motive for descending on earth was to heal the sins of men. Although I am needy and poor, yet Thou canst enrich me. Although I am enslaved under the tyranny of my predominant passions, yet Thou canst break my chains and set me at liberty: a single word of Thine would be altogether sufficient to work these miracles in favor of one so unworthy of Thy corporeal

presence as I am. Speak it, then, O Sovereign Good ! for I can no longer live without Thee. Let blind and infatuated worldlings intoxicate themselves with the false, transient, and fading happiness of this life ; as for my part, nothing besides Thyself can content me, either in heaven or on earth ; for what have I in heaven, or what can I desire on earth, beside Thee ? Come, then, O Thou Lamb of God, who takest away the sins of the world ! Come, Thou beloved of my heart ! adorable flesh and precious blood of my Saviour ! Come, to nourish, comfort, and enliven my sickly soul. O God of my heart ! let me neither love, seek, nor think on

any other object but Thyself alone; for Thou alone art my consolation, my treasure, my joy, my life, my God, and my all. My heart as eagerly desires to receive Thee, as the wearied stag longs to quench his thirst in the fountains of water.

An Act of Fear.

IF the uncertainty of being worthy Thy love or hatred, O Lord! made even St. Paul, that vessel of election, tremble, how much more reason have not I to apprehend lest some concealed sin, lurking in my heart, might obstruct the salutary influence of those graces which Thou hast prepared for them that worthily re-

ceive Thee in this divine Sacrament? May not I, perhaps, like another Judas, give Thee the kiss of peace to-day, and basely betray Thee to-morrow? or, instead of coming to visit me, as a faithful disciple, dost Thou not rather come with horror and indignation, as to a concealed enemy? How can I answer for the integrity of my confession, the fervor of my contrition, or the sincerity of my resolutions? Is it not custom, or human respect, that brings me to the foot of Thy altar? Have I not still some favorite attachment? and in the resolution I have made of relinquishing my evil habits, have I not spared some favorite, though dangerous

passion? With the same heart-felt anguish as Thy disciples experienced on the like occasion, I ask Thee, O Lord! *Is it I?* but the most abominable traitor Judas asked Thee the same question. Is not my anxiety, as his was, only false and apparent? It is this thought, O my God! that terrifies me; and it is to Thyself alone I have recourse to preserve me from so horrible a sacrilege. No; Thou wilt never permit me to be guilty of so horrid a profanation, since Thou seest there is no evil I dread so much. Wherefore, my dear Saviour! after being as diligent as I could in my preparation to receive Thee, I now rest entirely on Thy infinite mercy.

Depart from me ; for I am a sinful man, O Lord ! Luke v. 8. Son, be of good heart ! thy sins are forgiven thee. Matt. ix. 2.

An Act of Contrition.

TO transform a soul so defiled as mine into a state of innocence and purity must be the work of the right hand of the Most High: Ah, my God ! I shall never be able to discover any vestige of that precious innocence which makes a soul so lovely and acceptable in Thy sight, unless I trace back my whole life to the days of my childhood. But although I have had the misfortune to forfeit my baptismal innocence by sin, yet there remains for my

consolation this sure anchor, whereby I may hope to regain Thy favor, grounded on Thy infallible promise, viz., *That Thou wilt never despise a contrite and humble heart.*

But if even the enormity of my sins had not exposed me to Thy wrath, and consequently to the eternal pains of hell, yet would I nevertheless sincerely detest them. O my God! do not upbraid me with mine iniquities, they are always in my sight; and the bitterness of my regret for having committed them, shall serve as a continual punishment of my baseness. Ah, my Redeemer! though I cannot suffer such an excessive degree of an-

guish as Thou didst during Thy agony in the garden of Gethsemani, when in a bloody sweat Thou didst offer Thyself as a victim to the eternal Father; yet I am fully determined to suffer with patience every cross or affliction which may fall in my way, as well in atonement for the sins I have hitherto committed, as to prevent me from future relapses. Assist me with Thy grace, O bountiful Saviour! and remove every occasion of sin from me; and as I dread no evil so much as that of offending Thee, rather cut the thread of my life, than suffer me again to commit a deliberate sin. O my amiable Saviour! inflamed with Thy love, I

am fully resolved to avoid every fault that may in the least displease Thee, or diminish the influence of Thy graces. Although I have a well-grounded confidence, that my soul has been cleansed in the Sacrament of Penance, still I desire to be washed more and more from my iniquities. *Create a clean heart in me, O God! and renew a right spirit within my bowels.* Psalm l. 12.

An Act of Humility.

WHAT am I, O God of majesty and glory, or who am I, that Thou shouldst deign even to look on me? Whence am I honored with so unspeakable a favor as that my Lord and my

God should come and visit in person so miserable a sinner and vile a worm of the earth? How dares a being more contemptible than nothing approach so holy a God, eat the bread of angels, and feed on Thy divine flesh? Ah, Lord! it is too much; I am not worthy of so great a favor; I shall never, no, never, deserve it.

O King of heaven and earth! adorable Sovereign! the Author and Preserver of the universe! behold, I annihilate myself before Thee, protesting that I would humble myself as much for Thy glory as Thou dost here for my salvation. I acknowledge, with the most profound respect, the infinite grandeur of Thy divine Majesty and my

own miserable baseness. The contemplation of the one and the other fills me with inexpressible confusion. Can I possibly do more, my dear Saviour! than to confess, with the utmost humility, in the words of the centurion, *Lord! I am not worthy that Thou shouldst enter under my roof, but only say the word, and my soul shall be healed?*

An Act of Faith.

SINCE Thou, omnipotent God! whose almighty words are creative, productive and effective; since Thou, O eternal Truth! who canst neither deceive nor be deceived; since Thou, I say, hast declared that Thou art *really* and

actually present under the appearance of material bread, I therefore implicitly believe it: for what greater proof can I require of the truth of this mystery than Thine own infallible word? Yes, my dear Saviour, I openly confess and am inwardly convinced that it is Thou Thyself I am going to receive; Thou who, for my sake, wast born in a manger; Thou who, for my redemption, didst die on a cross, and who, though now gloriously seated on Thy heavenly throne, still continuest on earth, under the sacramental veils, to feed and nourish the souls of men. Were I to behold Thee with my corporal eyes, and examine the impressions of the wounds

Thou didst receive in Thy sacred hands and side, as St. Thomas did, still I could not say with more confidence than I now do, that Thou art *my Lord and my God*. I do not ask a miracle as a proof of Thy real presence: no, Lord! let me rather have the whole merit of faith; for Thou hast said: *Blessed are they that have not seen and have believed*. Wast Thou, therefore, to speak to me from this very tabernacle, Thy voice would affect me less than that which resounds in Thy Gospel, and in Thy Church, founded by Thyself and propagated in a miraculous manner. Though to my senses it appears to be bread, yet, submitting them entirely in

obedience to divine faith, I answer, it is Thy real body and blood, accompanied by Thy soul and divinity. In this faith I am determined to live and die; and were I to suffer a thousand martyrdoms in testimony thereof, I am persuaded that, with the help of Thy grace, I would remain immovable. *Verily Thou art a hidden God, the God of Israel, the Saviour.* Is. xlv. *I do believe, O Lord! help Thou my unbelief.* Mark ix.

An Act of Hope.

SINCE Thou vouchsafest to come and dwell within me, O my Redeemer, what may I not expect from Thy bounty? I

therefore present myself before Thee with that lively confidence which Thy infinite goodness inspires. Thou not only knowest all my wants, but Thou art also willing and able to relieve them. Thou hast not only invited me, but also promised me Thy gracious assistance: *Come to me, all you that labor and are heavy laden, and I will refresh you.* Behold then, O Lord! I accept Thy gracious invitation: I lay before Thee all my wants, my misery and my blindness; and confidently hope, without the fear of being disappointed, that Thou wilt enlighten my understanding, inflame my will, comfort me in the midst of such crosses or afflictions as Thou

hast appointed I should suffer, strengthen me in all temptations and trials, and with the powerful assistance of Thy grace, change me into a new creature; for art not Thou, O God, the master of my heart? and when shall my heart be more absolutely disposed of by Thee than when Thou shalt have once entered into it?

DEVOTIONS AFTER COMMUNION.

An Act of Faith and Admiration.

IS it creditable, then, O my soul! that the great God of heaven and earth should dwell in me? That I should now possess within myself the same Jesus who is sitting in heaven at the right hand of God, and who is there the joy

of saints and angels? Yes, O my Saviour! I firmly believe it. It is Thou, O God of glory! who art hidden under these sacramental veils, whom I have just now received, and who dost at this instant reside within me. It is Thou, O Sovereign Majesty! who vouchsafest to heap Thy favors on me, who am but dust and ashes, and come into this poor cottage, this house of clay of my earthly habitation. O heavenly manna! O adorable Sacrament! O inestimable pledge of God's love to mankind! O inexhaustible fountain of divine grace! O boundless mercy! O divine charity! O Lord my God! What is man that Thou art mindful of him? or

the son of man, that Thou visitest him? Oh how sweet, and mild, and merciful art Thou to those who call upon Thee! When I had no being at all Thou createdst me; when I was gone astray and lost in my sins Thou didst seek after me and redeem me by dying for my sake; and after restoring me to life, with more than a mother's love, Thou didst feed me with Thy own substance, even with Thy own flesh and blood! O wonderful condescension! O immense love bestowed on sinful man!

An Act of Adoration.

UNDER these sacred veils,
where Thy love for man has

concealed the splendor of Thy Majesty, I most humbly adore Thee, O Almighty God! The grandeur of the heavens is in Thy sight as nothing: the heavens are the work of Thy hands; they shall perish, but Thou shalt remain; they shall grow old and be changed as a garment, but Thou art the same and Thy years shall not fail. The earth Thou hast poised in Thy hand, the ocean is to Thee but a drop of water; all nature bends before Thee and trembles in Thy presence. How, then, shall I extol Thee, immortal King of Ages! What homage can I give proportioned to Thy greatness! Thou art the perfect image of Thy

Father's substance; Thou art the inherent splendor of His glory; Thou art His powerful word, supporting all things; Thee He hath seated at His right hand. Thy throne, O God! is for ever and ever: a sceptre of justice is the sceptre of Thy reign. I bow before Thy sacred Majesty; I acknowledge with the sincerest gratitude that Thou art my Redeemer, my Creator, and the Supreme Arbitrer of my eternal doom. I wish to humble myself as much for Thy sake as Thou art here humbled for love of me, and to consecrate to the glory of Thy name the whole extent of my being. O Jesus! be now the absolute Lord and Master of my heart.

Reign there as a sovereign Monarch on Thy throne; rule with an absolute sway over all the powers of my soul. Suffer not the devil or the world to have any part in me. Subdue my rebellious nature; deliver me from the shameful slavery of my passions, and grant me the glorious liberty of Thy children. O sweet empire of my God! O delightful service of Jesus! To serve Thee, O amiable King! is to reign.

An Act of Love.

AM I, then, my God! so happy as to possess Thee! What a blessing is this! what unspeakable comfort! Thou art, indeed, my Saviour; Thy goodness hath no

bounds ; Thy beauty is inexpressible ; Thou art the brightness of eternal light ; the glory of heaven is from Thee. Thou art the unfailing source of endless happiness ; the angels desire to behold Thee ; Thou fillest the hearts of the blessed. Therefore will I love Thee, O amiable Redeemer ! who hast loved me even unto death, and hast left me in this Sacrament the sweetest pledge of Thy affection. Oh, inflame my heart, burn and consume it with this heavenly fire ! Let me love Thee above all things ; let me love Thee more than myself ; let me adhere to Thee always ; let me never be separated from Thee. Yes, my God ! I love Thee with all my

heart, with all my soul, with all my strength. I love Thee for Thy own sake, and I heartily wish that every object on earth may increase my love for Thee. If I cannot love Thee as much as I desire, as much as Thou hast loved me, as much as Thou deservest to be loved, may I, at least, love Thee as much as I am able. Let disgust and anguish embitter every other attachment, that I may be happily forced to rest on Thee alone. Make this love, I beseech Thee, effectual, ardent, and persevering, that its divine influence may support me in every trial, may purify my affections, and bring me securely to Thee.

An Act of Oblation.

O FATHER of mercies and God of all consolation! how hast Thou loved us, to whom Thou hast given Thy only begotten Son, once for our ransom and daily for the food of our souls! What can I, a wretched creature, return Thee for this infinite charity? Verily, nothing else but this same beloved Son of Thine, whom Thou hast given me, and surely Thou couldst give me nothing greater or more worthy of Thyself. Him, then, I offer to Thee, O Heavenly Father, with whom Thou art always well pleased; Him whom Thou hast lovingly delivered up to death for me, and given me in this most holy Sacrament which we fre-

quent for the everlasting memorial of His death. He is our High Priest and Victim; He is the Propitiation for the sins of whole world; He is our Advocate and Intercessor. Look down, then, upon Him, and for His sake look down upon me and upon us all. Remember all His sufferings, which He endured here in His mortal life, His bitter anguish, His mortal agony and bloody sweat, all the injuries and affronts, all the blows and stripes, all the bruises, and wounds that He received for us. Remember His death, which Thou wast pleased should be the fountain of our life; and for the sake of His sacred passion have mercy on us. Re-

ceive, O holy Father, Almighty and Eternal God! this holy and unspotted Victim, which I here offer Thee, in union with that love with which He offered himself to Thee upon the altar of the cross. Receive Him for the praise and glory of Thy name; in thanksgiving for all the benefits bestowed upon me and on all mankind; in satisfaction, also, for all my sins and for the benefit of Thy whole Church, and the refreshment and succor of all Thy faithful, living and dead! through the same Lord Jesus Christ Thy Son.

An Act of Thanksgiving.

WHEN I reflect, O my God!
on the innumerable bless-

ings and favors Thou hast heaped on me, from the first moment of my existence to the present hour, I am penetrated with confusion; and my heart, overpowered with gratitude and love, is unable to express what I feel. I am surrounded on all sides with Thy benefits. Thou art not only the God of the universe! Thou art also, in a special manner, a God to me; so interested art Thou in all that concerns my welfare that Thy attention seems to be fixed on me alone. Thou hast given me all that I am, and even all that Thou art Thyself. I can call Thee, with as much reason as David could, *the God of my salvation and my mercy*; my refuge

and my support; my treasure and my inheritance. What do I say? Dost Thou not deign at present to become my nourishment, to incorporate Thyself with my very substance, that I may know the extent of Thy love, and possess within my breast a pledge of eternal life? How great, then, will be my ingratitude if henceforward I do not endeavor, to the utmost of my ability, to correspond with this infinite love, this marked predilection! O my God! may I never be unmindful of Thy favors! may my right hand be forgotten and my tongue cleave to my mouth if ever I neglect to extol Thy mercies! But how shall I, a wretched, miserable creature,

make Thee a suitable return for all Thou hast done for me? In myself I have nothing, but do I not possess, in the invaluable gift I have just received, an adequate thanksgiving? an offering worthy of Thy supreme greatness? Accept, then, O omnipotent Lord! the uninterrupted praise and thanksgivings which Thy dear Son offered Thee from the moment of His incarnation to the close of His mortal life; particularly at the institution of this Sacrament, when, fully sensible of our weaknesses, and of the infinite value of the benefits then bestowed, He raised His eyes to Thee, O omnipotent Father! and in our name gave thanks. The sacrifice of my

whole being is not worthy to be presented to Thee; but in offering Thee to Thyself, I look on my debts as abundantly discharged. May Thy infinite mercies be for ever exalted for having given me so excellent a means of repaying, in some manner, all the obligations I have contracted towards Thy justice, as well as Thy mercy.

An Act of Petition.

O MOST merciful Saviour! Thou seest all my maladies, and all the wounds of my soul; Thou knowest how prone I am to evil, and how backward and sluggish to good. Thou seest this self-love, that tyrannizes over my soul, which is so deeply rooted in

my corrupt nature, and branches out into so many vices, so much pride and vanity, so much passion and envy, so much covetousness and worldly solicitude, so much sensuality and concupiscence. Oh, who can heal all these my evils, but Thou, the true physician of my soul, who givest me Thy Body and Blood in this blessed Sacrament, as a sovereign medicine for all my infirmities, and a sovereign balsam for all my wounds. Dispel the darkness of ignorance and error from my understanding, by Thy heavenly light; drive away the corruption and malice of my will, by the fire of divine love and charity; restrain all the motions of concu-

piscence, and all the irregular sallies of passion, that they may no more prevail over me; strengthen my weakness with heavenly fortitude; destroy this monster of self-love, with its many heads, or, at least, chain down this worst of all my enemies, that it may no longer usurp the empire of my soul, which belongs to Thee, and which Thou hast taken possession of, this day; cut off the heads of this beast, and particularly that which annoys me most, and which is my predominant passion; stand by me henceforward in all my temptations, that I may never more be overcome; remove from me all dangerous occasions, and grant me this one favor, that I

may rather die a thousand deaths than live to offend Thee deliberately.

O my Jesus ! Thou art infinitely rich, and all the treasures of divine grace are locked up in Thee ; these treasures Thou bringest with Thee when Thou comest to visit us in this blessed Sacrament, and Thou takest an infinite pleasure in opening them to us, to enrich our poverty. This gives me the confidence to present Thee now with my petitions, and to beg of Thee those graces and virtues which I so much need, as Thou best knowest. Oh, increase and strengthen my belief of Thy heavenly truths, and grant that henceforward I may ever live by faith, and be

guided by the maxims of Thy Gospel. Teach me to be poor in spirit, to take off my heart from the love of these transitory things, and to fix it upon eternity; teach me, by Thy divine example, and by Thy most efficacious grace, to be meek and humble of heart, and in my patience to possess my soul. Grant that I may ever keep my body and soul chaste and pure; that I may ever bewail my past sins, and by a daily mortification restrain all irregular inclinations and passions for the future. Above all things, teach me to love Thee; teach me to be ever recollected in Thee, and to walk always in Thy presence; teach me to love my friends in Thee, and

my enemies for Thee; grant me the grace to persevere to the end in this love. Let nothing in future be my comfort but Thou, O divine Jesus! nor let any thing afflict me hereafter but my sins and whatever is displeasing to Thy divine Majesty. O Soul of Christ, sanctify me; Body of Christ, save me; Blood of Christ, purify me; Water issuing from the side of Christ, wash me; Passion of Christ, strengthen me. O good Jesus, graciously hear me; hide me within Thy wounds; suffer me never to be separated from Thee; call me at the hour of death, and command me to come to Thee, that I may associate with the saints and angels, and the

whole choir of celestial spirits, to sing forth canticles of praise and glory to Thy holy name for ever and ever, world without end. *Amen*, amen, sweet Jesus! amen.



Penitential Psalms.

These Psalms should be said on fasting days and other penitential times.

Anthem.—Remember not, O Lord! our offences, nor those of our parents, and take not revenge for our sins.

Psalm vi.

Domine ne in Furore.

O LORD! rebuke me not in Thy indignation, nor chastise me in Thy wrath.

Have mercy on me, O Lord! for I am weak; heal me, O Lord! for all my bones are troubled.

And my soul is troubled exceedingly; but Thou, O Lord! how long?

Turn to me, O Lord! and deliver my soul; oh, save me for Thy mercy's sake!

For there is no one in death, that is mindful of Thee; and who shall confess to Thee in hell?

I have labored in my groanings; every night I will wash my bed; I will water my couch with my tears.

My eye is troubled through indignation; I have grown old among all my enemies.

Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping.

The Lord hath heard my sup-

plication ; the Lord hath received my prayer.

Let all my enemies be ashamed, and very much troubled ; let them be turned back and be ashamed very speedily.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Psalm xxxi.

Beati Quorum.

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent, my bones grew old, whilst I cried out all the day long.

For day and night Thy hand was heavy upon me; I am turned in my anguish whilst the thorn is fastened.

I have acknowledged my sin to Thee; and my injustice I have not concealed.

I said I will confess against myself my injustice to the Lord: and Thou hast forgiven the wickedness of my sin.

For this shall every one that is holy pray to Thee in a seasonable time.

Yet in the deluge of many waters they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me ; my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in this way in which thou shalt go ; I will fix my eyes upon thee.

Do not become as the horse and mule, that have no understanding.

With bit and bridle bind fast their jaws, who come not near unto Thee.

Many are the scourges of the sinner ; but mercy shalt encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoice, ye just ! and glory, all ye right of heart !

Glory, etc.

Psalm xxxvii.

Domine ne in Furore.

REBUKE me not, O Lord ! in
Thy indignation, nor chas-
tise me in Thy wrath.

For Thy arrows are fastened in
me, and Thy hand hath been
strong upon me.

There is no health in my flesh,
because of Thy wrath ; there is no
peace for my bones, because of
my sins.

For my iniquities are gone over
my head ; and as a heavy burden
are become heavy upon me.

My sores are putrefied and cor-
rupted, because of my foolish-
ness.

I am become miserable, and
am bowed down even to the end :

I walked sorrowful all the day long.

For my loins are filled with illusions; and there is no health in my flesh.

I am afflicted and humbled exceedingly; I roared with the groaning of my heart.

O Lord! all my desire is before Thee, and my groaning is not hid from Thee.

My heart is troubled, my strength hath left me; and the light of my eyes itself is not with me.

My friends and my neighbors have drawn near and stood against me.

And they that were near me stood afar off; and they that sought my soul used violence.

And they that sought evils to me spoke vain things and studied deceits all the day long.

But I, as a deaf man, heard not; and I, as a dumb man, not opening his mouth.

And I became as a man that heareth not, and that hath no re-proofs in his mouth.

For in Thee, O Lord! have I hoped; Thou wilt hear me, O Lord! my God! •

For I said: Lest at any time my enemies rejoice over me; and whilst my feet are moved, they speak great things against me.

For I am ready for scourges; and my sorrow is continually before me.

For I will declare my iniquity ;
and I will think for my sin.

But my enemies live and are
stronger than I ; and they that
hate me wrongfully are multi-
plied.

They that render evil for good
have detracted me, because I fol-
lowed goodness.

Forsake me not, O Lord ! my
God ! do not Thou depart from
me.

Attend unto my help, O Lord !
the God of my salvation !

Glory, etc.

Psalm l.

Miserere.

HAVE mercy on me, O God ! ac-
cording to Thy great mercy.

And, according to the multitude of Thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To Thee only have I sinned, and have done evil before Thee, that Thou mayest be justified in Thy words, and mayest overcome when Thou art judged.

For behold ! I was conceived in iniquities ; and in sins did my mother conceive me.

For behold Thou hast loved truth ; the uncertain and hidden things of Thy wisdom Thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall be made whiter than snow.

To my hearing Thou shalt give joy and gladness; and the bones that are humbled shall rejoice.

Turn away Thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God! and renew a right spirit within my bowels.

Cast me not away from Thy face, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust Thy

ways; and the wicked shall be converted to Thee.

Deliver me from blood, O God! Thou God of my salvation, and my tongue shall extol Thy justice.

O Lord! Thou wilt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I could indeed have given it; with burnt offerings Thou wilt not be delighted.

A sacrifice to God is an afflicted spirit; a contrite and humbled heart, O God, Thou wilt not despise.

Deal favorably, O Lord! in Thy good will with Sion, that the walls of Jerusalem may be built up.

Then shalt Thou accept the sac-

rifice of justice, oblations, and whole burnt offerings; then shall they lay calves upon Thy altar.

Glory, etc.

Psalm ci.

Domine Exaudi.

HEAR, O Lord! my prayer,
and let my cry come to Thee.

Turn not away Thy face from me; in the day when I am in trouble, incline Thine ear to me.

In what day soever I shall call upon Thee, hear me speedily.

For my days are vanished like smoke; and my bones are grown dry as fuel for the fire.

I am smitten as grass, and my heart is withered, because I forgot to eat my bread.

Through the voice of my groaning my bone hath cleaved to my flesh.

I am become like to a pelican of the wilderness; I am like a night raven in the house.

I have watched, and am become as a sparrow, all alone on the housetop.

All the day long my enemies reproached me, and they that praised me did swear against me.

For I did eat ashes like bread, and mingled my drink with weeping.

Because of Thy anger and indignation, for having lifted me up, Thou hast thrown me down.

My days have declined like a

shadow, and I am withered like grass.

But Thou, O Lord! endurest for ever; and Thy memorial to all generations.

Thou shalt arise and have mercy on Sion; for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased Thy servants, and they shall have pity on the earth thereof.

And the Gentiles shall fear Thy name, O Lord! and all the kings of the earth Thy glory.

For the Lord hath built up Sion, and He shall be seen in His glory.

He hath had regard to the prayers of the humble; and He

hath not despised their petition. Let these things be written unto another generation ; and the people that shall be created shall praise the Lord.

Because He hath looked forth from His high sanctuary ; from heaven the Lord hath looked upon the earth.

That He might hear the groans of them that are in fetters ; that He might release the children of the slain.

That they may declare the name of the Lord in Sion, and His praise in Jerusalem.

When the peoples assemble together, and kings to serve the Lord.

He answered him in the way

of his strength : declare unto me the fewness of my days.

Call me not away in the midst of my days ; Thy years are unto generation and generation.

In the beginning, O Lord ! Thou foundest the earth ; and the heavens are the works of Thy hand.

They shall perish, but Thou remainest ; and all of them shall grow old like a garment.

And as a vesture Thou shalt change them, and they shall be changed ; but Thou art always the self-same, and Thy years shall not fail.

The children of Thy servants shall continue ; and their seed shall be directed for ever.

Glory, etc.

Psalm cxxix.

De Profundis.

OUT of the depths I have cried
to Thee, O Lord ! Lord ! hear
my voice.

Let Thy ears be attentive to the
voice of my petition.

If Thou, O Lord ! wilt mark in-
iquities, Lord ! who shall stand it ?

For with Thee there is merciful
forgiveness : and by reason of Thy
law I have waited for Thee, O
Lord !

My soul hath relied on His
word ; my soul hath hoped in
the Lord.

From the morning watch even
until night, let Israel hope in the
Lord.

Because with the Lord there is

mercy, and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

Glory, etc.

Psalm cxlii.

Domine Exaudi.

HEAR, O Lord! my prayer!
Give ear to my supplication in
Thy truth; hear me in Thy justice.

And enter not into judgment
with Thy servant; for in Thy
sight no man living shall be
justified.

For the enemy hath persecuted
my soul; he hath brought down
my life to the earth.

He hath made me dwell in
darkness, as those that have been
dead of old; and my spirit is in

anguish within me, my heart within me is troubled.

I remembered the days of old ;
I meditated on all Thy works ; I
meditated on the works of Thy
hands.

I stretched forth my hands to
Thee ; my soul is as earth without
water unto Thee.

Hear me speedily, O Lord ! my
spirit hath fainted away.

Turn not away Thy face from
me, lest I be like unto them that
go down into the pit.

Cause me to hear Thy mercy in
the morning, for in Thee I have
hoped.

Make the way known to me
wherein I should walk ; for I
have lifted up my soul to Thee.

Deliver me from my enemies,
O Lord; to Thee have I fled;
teach me to do Thy will, for Thou
art my God.

Thy good Spirit shall lead me
into the right land; for Thy
name's sake, O Lord! Thou wilt
quicken me in Thy justice.

Thou wilt bring my soul out of
trouble; and in Thy mercy Thou
wilt destroy my enemies.

And Thou wilt cut off all them
that afflict my soul, for I am Thy
servant.

Glory, etc.

Anthem.—Remember not, O
Lord! our offences, nor those of
our parents, and take not revenge
for our sins.

The Litany of the Saints.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us! *Christ, graciously hear us.*

God, the Father of heaven! *have mercy on us.*

God, the Son, Redeemer of the world! *have mercy on us.*

God, the Holy Ghost! *have mercy on us.*

Holy Trinity, one God! *have mercy on us.*

Holy Mary,

Holy Mother of God,

Holy Virgin of virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All ye holy Angels and Arch-
angels,

Pray for us.

All ye holy Orders of blessed
Spirits,
St. John the Baptist,
St. Joseph,
All ye holy Patriarchs and
Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon.
St. Thaddeus,
St. Matthias,
St. Barnabas,
St. Luke,
St. Mark,

Pray for us.

All ye holy Apostles and Evan-
gelists,
All ye holy Disciples of our
Lord,
All ye holy Innocents,
St. Stephen,
St. Laurence,
St. Vincent,
St. Fabian and St. Sebastian,
St. John and St. Paul,
St. Cosmas and St. Damian,
St. Gervase and St. Protase,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy Bishops and Con-
fessors,

Pray for us.

All ye holy Doctors, St. Anthony, St. Benedict, St. Bernard, St. Dominic, St. Francis, All ye holy Priests and Levites, All ye holy Monks and Hermits, St. Mary Magdalen, St. Agatha, St. Lucy, St. Agnes, St. Cecilia, St. Catherine, St. Anatasia, All ye holy Virgins and Widows, All ye holy men and women, Saints of God, <i>Make intercession for us!</i> Be merciful unto us. <i>Spare us, O</i> <i>Lord!</i> Be merciful unto us. <i>Graciously hear</i> <i>us, O Lord!</i>	} <i>Pray for us.</i>
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From all evil,
From all sin,
From Thy wrath,
From a sudden and unprovided
death,
From the deceits of the devil,
From anger, hatred, and all ill-
will,
From the spirit of fornication,
From lightning and tempest,
From everlasting death,
Through the mystery of Thy
holy Incarnation,
Through Thy Coming,
Through Thy Nativity,
Through Thy Baptism and holy
Fasting,
Through Thy Cross and Passion,
Through Thy Death and Burial,
Through Thy holy Resurrection,
Through Thy admirable Ascen-
sion,

O Lord ! deliver us.

Through the coming of the Holy Ghost, the Paraclete. *O Lord! deliver us.*

In the day of judgment. *O Lord! deliver us.*

We sinners *Beseech Thee hear us.*

That Thou spare us,
That Thou pardon us,
That Thou vouchsafe to bring us
to true penance,

That Thou vouchsafe to govern
and preserve Thy holy Church,

That Thou vouchsafe to preserve
our Apostolic Prelate and all
ecclesiastical orders in Thy
holy religion,

That Thou vouchsafe to hum-
ble the enemies of Thy holy
Church,

That Thou vouchsafe to give
peace and true concord to
Christian kings and princes,

We beseech Thee hear us.

That Thou vouchsafe to grant
peace and unity to all Chris-
tian people,

That Thou vouchsafe to confirm
and preserve us in Thy holy
service,

That Thou lift up our minds to
heavenly desires,

That Thou render eternal good
things to all our benefactors.

That Thou deliver our souls, and
those of our brethren, kinsfolk,
and benefactors, from eternal
damnation,

That Thou vouchsafe to give
and preserve the fruits of the
earth,

That Thou vouchsafe to give eter-
nal rest to all the faithful departed.
We beseech Thee hear us.

That Thou vouchsafe graciously to
hear us. *We beseech Thee hear us.*

We beseech Thee hear us.

Son of God. *We beseech Thee hear us.*
 Lamb of God! who takest away the
 sins of the world! *Spare us, O Lord!*
 Lamb of God! who takest away the
 sins of the world! *Hear us, O Lord!*
 Lamb of God! who takest away the
 sins of the world! *Have mercy on us!*
 Christ, hear us; *Christ! graciously*
hear us.

Lord! have mercy on us; *Christ!*
have mercy on us; Lord! have mercy
 on us. Our Father, etc.

V. And lead us not into tempta-
 tion.

R. But deliver us from evil. *Amen.*

Psalm lxix.

O GOD! come to my assistance: O
 Lord, make haste to help me.

Let them be confounded and
 ashamed that seek my soul.

Let them be turned backward and
blush for shame that desire evils to
me.

Let them be presently turned away
blushing for shame that say to me:
'Tis well, 'tis well.

Let all that seek Thee rejoice and
be glad in Thee, and let such as love
Thy salvation say always: The Lord
be magnified.

But I am needy and poor; O God,
help me.

Thou art my helper and my deliverer;
O Lord, make no delay.

Glory be to the Father, etc.

V. Save Thy servants.

R. Trusting in Thee, O my God.

V. Be unto us, O God, a tower of
strength.

R. From the face of the enemy.

V. Let not the enemy prevail
against us.

R. Nor the son of iniquity have power to hurt us.

V. O Lord, deal not with us according to our sins.

R. Neither reward us according to our iniquities.

V. Let us pray for our Sovereign Pontiff, N.

R. The Lord preserve him and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all those who have done us good.

V. Let us pray for the faithful departed.

R. Eternal rest give them, O Lord, and let perpetual light shine on them.

V. May they rest in peace.

R. Amen.

V. For our absent brethren.

R. O my God, save Thy servants trusting in Thee.

V. Send them help, O Lord, from Thy holy place.

R. And from Sion protect them.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us Pray.

O GOD! whose property is always to show mercy and to forgive, receive our petitions, that we and all Thy servants who are bound by the chains of sin may, by the compassion of Thy goodness, mercifully be absolved.

Hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and pardon the sins of them that confess to Thee, that in Thy bounty

Thou mayest give us pardon and peace.

Out of Thy clemency, O Lord, show Thy unspeakable mercy to us, that so Thou mayest acquit us of our sins and deliver us from the punishments which we deserve for them.

O God ! who by sin art offended and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thy anger, which we deserve for our sins.

O Almighty and eternal God ! have mercy on Thy servant, *N.*, our chief Bishop, and direct him according to Thy clemency in the way of everlasting salvation, that

by Thy grace he may desire those things that are agreeable to Thee, and perform them with all his strength.

O God! from whom proceed holy desires, right counsels, and just works, give to Thy servants that peace which the world cannot give, that our hearts may be disposed to keep Thy commandments, and, the fear of enemies being removed, the times, through Thy protection, may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of Thy holy Spirit, that we may serve Thee with a chaste body and please Thee with a clean heart.

O God! the Creator and Redeemer of all the faithful, give

to the souls of Thy servants departed the remission of all their sins, that through pious supplications they may obtain the pardon which they have always desired.

Direct, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance, that every prayer and work of ours may begin always from Thee, and by Thee be happily ended.

O Almighty and eternal God! who hast dominion over the living and the dead, and art merciful to all whom Thou knowest shall be Thine by faith and good works, we humbly beseech Thee that they for whom we have determined to offer up our prayers,

whether this world still detains them in the flesh, or the world to come hath already received them out of their bodies, may, by the clemency of Thy goodness, all Thy Saints interceding for them, obtain the remission of all their sins, through our Lord Jesus Christ, etc.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the Almighty and merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Manner of Serbing a Priest at Mass.

[The clerk must kneel at his left hand,
and answer him as follows:]

P. In Nomine Patris, et Filii,
et Spiritus Sancti.

C. Amen.

P. Introibo ad altare Dei.

C. Ad Deum, qui lætificat ju-
ventutem meam.

P. Judica me Deus, et discerne
causam meam, de gente non
sancta: ab homini iniquo et do-
loso erue me.

C. Quia tu es Deus, fortitudo
mea: quare me repulisti, et quare

tristis incedo, dum affligit me inimicus.

P. Emitte lucem tuam, et veritatem tuam; ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

C. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus. Quare tristis es, anima mea, et quare conturbas me?

C. Spera in Deo, quoniam adhuc confitebor illi; salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

C. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen.*

P. Introibo ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cœlum et terram.

P. Confiteor Deo, etc.

C. Misereatur tui Omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaeli archangelo, beato Joanni baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis, cogitatione, verbo, et opere. [*Strike your breast and say:*] Mea culpa, mea culpa, mea maxima culpa.

Ideo precor beatam Mariam semper virginem, beatum Michaellem archangelum, beatum Joannem baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, Pater—orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, etc.

C. Amen.

P. Indulgentiam, absolutionem, etc.

C. Amen.

[At a Bishop's Mass here give him the maniple.]

P. Deus: tu conversus vivificabis nos.

C. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

C. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

[Here rise and kneel on lower step of the altar.]

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

C. Christe eleison.

P. Christe eleison.

C. Christe eleison.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

P. Dominus vobiscum *or* Flectamus genua.

C. Et cum spirituo tuo *or* Levate.

[At the end of the Epistle say *Deo gratias*; then remove the mass-book, and always kneel or stand on the side of the altar opposite the book.]

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sequentia sancti Evangelii secundum, etc.

[Making the sign of the Cross, say:]

C. Gloria tibi, Domine.

[Make a reverence at the beginning and ending of the Gospel, and at the name of Jesus, and at the end say:]

C. Laus tibi, Christe.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

[Here the clerk is to give wine and water and prepare the basin, water, and towel

for the Priest. The priest having washed his hands, let the clerk kneel in his former place and answer.]

P. Orate, fratres, etc.

C. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

P. Gratias agamus Domine Deo nostro.

C. Dignum et justum est.

[At *Sanctus, Sanctus, Sanctus*, etc., ring the little bell.]

[When you see the Priest spread his hands over the chalice, you must give warning, by the bell, of the consecration which is about to be made. Then holding up the vestment with your left hand, and having the bell in your right, you must ring during the elevation of the Host. As often as you pass by the Blessed Sacrament you must make a genuflection.]

P. Per omnia sæcula sæculorum.

C. Amen.

P. Et ne nos inducas in tentationem.

C. Sed libera nos a malo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Pax Domini sit semper vobiscum.

C. Et cum spiritu tuo.

P. Pax tecum.

C. Et cum spiritu tuo.

[Pausing a little, rise and make an adoration to the Blessed Sacrament. The Priest's Communion being ended, be ready to give him wine and water. If there be communicants, provide a towel and say the *Confiteor*. After they have received, remove the book to the left hand of the altar, take away the towel from the communicants, if there be any, and return to your former place.]

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Ite; missa est, or Benedicamus Domino.

C. Deo gratias.

[In Masses for the Dead:]

P. Requiescant in pace.

C. Amen.

[Remove the book, if it be left open; kneel and take the Priest's blessing.]

P. Pater, et Filius, et Spiritus Sanctus.

C. Amen.

[At a Bishop's Mass.]

P. Sit nomen Domini benedictum.

C. Ex hoc nunc et usque in sæculum.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cœlum et terram.

P. Pater, et Filius, et Spiritus Sanctus.

C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Initium (or Sequentia) Sancti Evangelii, etc.

C. Gloria tibi, Domine.

[At the end say, *Deo Gratias.*]

The Way of the Cross.

BY ST. ALPHONSUS LIGUORI.

Kneeling before the altar, make an Act of Contrition, and form the intention of gaining the indulgences, whether for yourself or for the souls in Purgatory. Then say :

MY Lord Jesus Christ, Thou hast made this journey to die for me with love unutterable, and I have so many times unworthily abandoned Thee; but now I love Thee with my whole heart, and because I love Thee I repent sincerely for having ever offended

Thee. Pardon me, my God, and permit me to accompany Thee on this journey. Thou goest to die for love of me; I wish also, my beloved Redeemer, to die for love of Thee. My Jesus, I will live and die always united to Thee.

Dear Jesus, Thou dost go to die
For very love of me:
Ah! let me bear Thee company;
I wish to die with Thee.

FIRST STATION.

JESUS IS CONDEMNED TO DEATH.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.
Consider how Jesus, after having been

scourged and crowned with thorns,
was unjustly condemned by Pilate to
die on the Cross.

MY adorable Jesus, it was not
Pilate: no, it was my sins
that condemned Thee to die. I
beseech Thee, by the merits of
this sorrowful journey, to assist
my soul in her journey towards
eternity. I love Thee, my beloved
Jesus; I love Thee more than
myself; I repent with my whole
heart of having offended Thee.
Never permit me to separate my-
self from Thee again. Grant that
I may love Thee always; and then
do with me what Thou wilt.

Our Father. Hail Mary. Glory
be to the Father. Dear Jesus,
etc.

SECOND STATION.

JESUS IS MADE TO BEAR HIS CROSS.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross, etc.

Consider how Jesus, in making this journey with the Cross on His shoulders thought of us, and for us offered to His Father the death He was about to undergo.

MY most beloved Jesus, I embrace all the tribulations Thou hast destined for me until death. I beseech Thee, by the merits of the pain Thou didst suffer in carrying Thy Cross, to give me the necessary help to carry mine with perfect patience and resignation. I love Thee, Jesus my love; I repent of having offended Thee. Never permit me

to separate myself from Thee again. Grant that I may love Thee always, and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

THIRD STATION.

JESUS FALLS THE FIRST TIME UNDER
HIS CROSS.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross, etc.

Consider this first fall of Jesus under His Cross. His flesh was torn by the scourges, His head crowned with thorns, and He had lost a great quantity of blood. He was so weakened that He could scarcely walk, and yet He had to carry this great load upon His shoulders. The soldiers struck Him rudely, and thus He fell several times in His journey.

MY Jesus, it is not the weight of the Cross, but of my sins, which has made Thee suffer so much pain. Ah! by the merits of this first fall, deliver me from the misfortune of falling into mortal sin. I love Thee, O my Jesus, with my whole heart; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always, and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

FOURTH STATION.

JESUS MEETS HIS AFFLICTED MOTHER.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross, etc.

Consider the meeting of the Son and the Mother, which took place on this journey. Jesus and Mary looked at each other, and their looks became as so many arrows to wound those hearts which loved each other so tenderly.

MY most loving Jesus, by the sorrow that Thou didst experience in this meeting, grant me the grace of a truly devoted love for Thy most holy Mother. And thou, my Queen, who wast overwhelmed with sorrow, obtain for me, by thy intercession, a continual and tender remembrance of the Passion of thy Son. I love Thee, Jesus my love; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always, and then do with me what Thou wilt.

Our Father. Hail Mary. Glory
be to the Father. Dear Jesus, etc.

FIFTH STATION.

THE CYRENIAN HELPS JESUS TO
CARRY HIS CROSS.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross, etc.

Consider how the Jews, seeing that at each step Jesus from weakness was on the point of expiring, and fearing that He would die on the way, when they wished Him to die the ignominious death of the Cross, constrained Simon the Cyrenian to carry the Cross behind our Lord.

MY most beloved Jesus, I will not refuse the Cross as the Cyrenian did; I accept it—I embrace it. I accept in particular the death Thou hast destined for

me, with all the pains which may accompany it ; I unite it to Thy death—I offer it to Thee. Thou hast died for love of me ; I will die for love of Thee, and to please Thee. Help me by Thy grace. I love Thee, Jesus my love ; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always ; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

SIXTH STATION.

VERONICA WIPES THE FACE OF
JESUS.

V. We adore Thee, O Christ, etc.
R. Because by Thy holy Cross, etc.

Consider how the holy woman named Veronica, seeing Jesus so afflicted, and His face bathed in sweat and blood, presented Him with a towel, with which He wiped His adorable face, leaving on it the impression of His holy countenance.

MY most beloved Jesus, Thy face was beautiful before, but in this journey it has lost all its beauty, and wounds and blood have disfigured it. Alas! my soul also was once beautiful, when it received Thy grace in Baptism; but I have disfigured it since by my sins. Thou alone, my Redeemer, canst restore it to its former beauty. Do this by Thy Passion, O Jesus. I repent of having offended Thee. Never permit me to offend Thee again. Grant that

I may love Thee always; and then
do with me what Thou wilt.

Our Father. Hail Mary. Glory
be to the Father. Dear Jesus, etc.

SEVENTH STATION.

JESUS FALLS THE SECOND TIME.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross, etc.

Consider the second fall of Jesus under
the Cross—a fall which renews the
pain of all the wounds of the head
and members of our afflicted Lord.

MY most gentle Jesus, how
many times Thou hast par-
doned me, and how many times
have I fallen again, and begun
again to offend Thee! Oh, by
the merits of this new fall, give
me the necessary helps to perse-

vere in Thy grace until death. Grant that in all temptations which assail me I may always commend myself to Thee. I love Thee, Jesus my love, with my whole heart; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

EIGHTH STATION.

JESUS SPEAKS TO THE WOMEN OF
JERUSALEM.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross, etc.

Consider how those women wept with compassion at seeing Jesus in such a

pitiable state, streaming with blood, as He walked along. But Jesus said to them: *Weep not for Me, but for your children.*

MY Jesus, laden with sorrows,
I weep for the offences I
have committed against Thee,
because of the pains they have
deserved, and still more because
of the displeasure they have caused
Thee, who hast loved me so much.
It is Thy love, more than the fear
of hell, which causes me to weep
for my sins. My Jesus, I love
Thee more than myself; I repent
of having offended Thee. Never
permit me to offend Thee again.
Grant that I may love Thee al-
ways; and then do with me what
Thou wilt. .

Our Father. Hail Mary. Glory
be to the Father. Dear Jesus, etc.

NINTH STATION.

JESUS FALLS THE THIRD TIME.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross, etc.

Consider the third fall of Jesus Christ.

His weakness was extreme, and the cruelty of His executioners excessive, who tried to hasten His steps when He had scarcely strength to move.

AH, my outraged Jesus, by the merits of the weakness Thou didst suffer in going to Calvary, give me strength sufficient to conquer all human respect, and all my wicked passions, which have led me to despise Thy friendship. I love Thee, Jesus my love, with my whole heart; I repent

of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

TENTH STATION.

JESUS IS STRIPPED OF HIS GARMENTS.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross, etc.

Consider the violence with which the executioners stripped Jesus. His inner garments adhered to His torn flesh, and they dragged them off so roughly that the skin came with them. Compassionate your Saviour thus cruelly treated, and say to Him:

MY innocent Jesus, by the merits of the torment Thou

hast felt, help me to strip myself of all affection to things of earth, in order that I may place all my love in Thee, who art so worthy of my love. I love Thee, O Jesus, with my whole heart; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

ELEVENTH STATION.

JESUS IS NAILED TO THE CROSS.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross, etc.

Consider how Jesus, after being thrown

on the Cross, extended His hands, and offered to His Eternal Father the sacrifice of His life for our salvation. These barbarians fastened Him with nails, and then, raising the Cross, allowed Him to die with anguish on this infamous gibbet.

MY Jesus! loaded with contempt, nail my heart to Thy feet, that it may ever remain there, to love Thee, and never quit Thee again. I love Thee more than myself; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

TWELFTH STATION.

JESUS DIES ON THE CROSS.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross, etc.

Consider how thy Jesus, after three hours' Agony on the Cross, consumed at length with anguish, abandons Himself to the weight of His body, bows His head, and dies.

O MY dying Jesus, I kiss devoutly the Cross on which Thou didst die for love of me. I have merited by my sins to die a miserable death, but Thy death is my hope. Ah, by the merits of Thy death, give me grace to die, embracing Thy feet, and burning with love to Thee. I commit my soul into Thy hands.

I love Thee with my whole heart ;
I repent of ever having offended
Thee. Never permit me to offend
Thee again. Grant that I may
love Thee always ; and then do
with me what Thou wilt.

Our Father. Hail Mary. Glory
be to the Father. Dear Jesus, etc.

THIRTEENTH STATION.

JESUS IS TAKEN DOWN FROM THE
CROSS.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross, etc.

Consider how, after the death of our
Lord, two of His disciples, Joseph and
Nicodemus, took Him down from the
Cross, and placed Him in the arms of
His afflicted Mother, who received
Him with unutterable tenderness, and
pressed Him to her bosom.

O MOTHER of sorrow, for the love of this Son, accept me for thy servant, and pray to Him for me. And Thou, my Redeemer, since Thou hast died for me, permit me to love Thee; for I wish but Thee, and nothing more. I love Thee, my Jesus, and I repent of ever having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father. Dear Jesus, etc.

FOURTEENTH STATION.

JESUS IS PLACED IN THE SEPULCHRE.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross, etc.

Consider how the disciples carried the body of Jesus to bury it, accompanied by His holy Mother, who arranged it in the sepulchre with her own hands. They then closed the tomb, and all withdrew.

AH, my buried Jesus, I kiss the stone that encloses Thee. But Thou didst rise again the third day. I beseech Thee by Thy Resurrection, make me rise glorious with Thee at the last day, to be always united with Thee in heaven, to praise Thee and love Thee for ever. I love Thee, and I repent of ever having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

. Our Father. Hail Mary. Glory

be to the Father. Dear Jesus,
etc.

After this, say the Our Father, the Hail Mary, and the Glory be to the Father five times, in honor of the Passion of Jesus Christ, to gain the other indulgences granted to those who recite them.

Lastly, say one Our Father, Hail Mary, and Glory be to the Father, for the intention of the Sovereign Pontiff.

Vespers for Sundays.

PATER noster, etc.
Ave Maria, etc.

V. DEUS, in adjutorium meum
intende.

R. Domine, ad adjuvandum me
festina.

V. Gloria Patri, et Filio et
Spiritui Sancto.

R. Sicut erat in principio, et
nunc, et semper, et in sæcula sæ-
culorum. Amen. Alleluia. *In*
Lent: Laus tibi, Domine, Rex
æternæ gloriæ.

Psalm cix.

DIXIT Dominus Domino meo :
* Sede a dextris meis :

Vespers for Sundays.

OUR Father, etc.
Hail Mary, etc.

V. INCLINE unto my aid, O
God!

R. O Lord! make haste to help
me.

V. Glory be to the Father, and
to Son, and to the Holy Ghost.

R. As it was in the beginning,
is now, and ever shall be, world
without end. *Amen.* Alleuia. *In*
Lent: Praise be to Thee, O Lord!
King of eternal glory.

Psalm cix.

THE Lord said to my Lord:
Sit Thou at my right hand;

Donec ponam inimicos tuos, *
scabellum pedum tuorum.

Virgam virtutis tuæ emittet
Dominus ex Sion: * dominare
in medio inimicorum tuorum.

Tecum principium in die virtu-
tis tuæ in splendoribus sancto-
rum: * ex utero ante luciferum
genui te.

Juravit Dominus, et non pœni-
tebit eum: * Tu es sacerdos in
æternum secundum ordinem Mel-
chisedech.

Dominus a dextris tuis, * con-
fregit in die iræ suæ reges.

Judicabit in nationibus, imple-

Until I make Thy enemies Thy footstool.

The Lord will send forth the sceptre of Thy power out of Sion : rule Thou in the midst of Thy enemies.

With Thee is the principality in the day of Thy strength : in the brightness of the saints : from the womb before the day-star I begot Thee.

The Lord hath sworn, and He will not repent : Thou art a priest for ever according to the order of Melchisedech.

The Lord at Thy right hand, hath broken kings in the day of His wrath.

He shall judge among nations ;

bit ruinas: * conquassabit capita
in terra multorum.

De torrente in via bibet: * prop-
terea exaltabit caput.

Gloria Patri, etc.

Psalm cx.

CONFITEBOR tibi Domine in
toto corde meo: * in concilio
justorum, et congregatione.

Magna opera Domini; * exqui-
sita in omnes voluntates ejus.

Confessio et magnificentia opus
ejus; * et justitia ejus manet in
sæculum sæculi.

Memoriam fecit mirabilium su-

He shall fill ruins: He shall crush the heads in the land of many.

He shall drink of the torrent in the way; therefore shall He lift up the head.

Glory be to the Father, etc.

Psalm cx.

I WILL praise Thee, O Lord! with my whole heart; in the council of the just, and in the congregation.

Great are the works of the Lord; sought out according to all His wills.

His work is praise and magnificence; and His justice continueth for ever and ever.

He hath made a remembrance

orum, misericors et miserator Dominus: * escam dedit timentibus se.

Memor erit in sæculum testamenti sui: * virtutem operum suorum annuntiabit populo suo:

Ut det illis hæreditatem gentium: * opera manuum ejus, veritas et judicium.

Fidelia omnia mandata ejus: confirmata in sæculum sæculi; * facta in veritate et æquitate.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

Sanctum, et terribile nomen

of His wonderful works, being a merciful and gracious Lord; He hath given food to them that fear Him.

He will be mindful for ever of His covenant: He will show forth to His people the power of His works:

That He may give them the inheritance of the Gentiles; the works of His hands are truth and judgment.

All His commandments are faithful; confirmed for ever and ever, made in truth and equity.

He hath sent redemption to His people: He hath commanded His covenant for ever.

Holy and terrible is His name:

ejus: * initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæculi.

Gloria Patri, etc.

Psalm cxi.

BEATUS vir, qui timet Dominum: * in mendatus ejus volet nimis.

Potens in terra erit semen ejus: * generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus: * et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen

the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: His praise continueth for ever and ever.

Glory, etc.

Psalm cxi.

BLESSED is the man that feareth the Lord: He shall delight exceedingly in His commandments.

His seed shall be mighty upon earth, the generation of the righteous shall be blessed.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

To the righteous a light is risen

rectis : * misericors et miserator,
et justus.

Jucundus homo qui miseretur
et commodat, disponet sermones
suos in judicio : * quia in æternum
non commovebitur.

In memoria æterna erit justus :
* ab auditione mala non timebit.

Paratum cor ejus sperare in
Domino, confirmatum est cor
ejus : * non commovebitur donec
despiciat inimicos suos.

Dispersit, debet pauperibus : jus-
titia ejus manet in sæculum sæcu-
li, * cornu ejus exaltabitur in
gloria.

Peccator videbit, et irascetur,

up in darkness: he is merciful, and compassionate and just.

Acceptable is the man that showeth mercy and lendeth; he shall order his words with judgment: because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord: his heart is strengthened, he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall

dentibus suis fremet et tabescet;
desiderium peccatorum peribit.

Gloria Patri, etc.

Psalm cxii.

LAUDATE pueri Dominum:
* laudate nomen Domini.

Sit nomen Domini benedictum,
* ex hoc nunc, et usque in sæcu-
lum.

A solis ortu usque ad occasum,
* laudabile nomen Domini,

Excelsus super omnes gentes
Dominus, * et super cœlos gloria
ejus.

Quis sicut Dominus Deus nos.

be angry ; he shall gnash with his teeth, and pine away : the desire of the wicked shall perish.

Glory, etc.

Psalm cxii.

PRAISE the Lord, ye children :
praise ye the name of the Lord.

Blessed be the name of the Lord, from henceforth and for ever.

From the rising of the sun, unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations ; and his glory above the heavens.

Who is as the Lord our God,

ter, qui in altis habitat, * et humilia respicit in cœlo et in terra?

Suscitans a terra inopem, * et de stercore erigens pauperem:

Ut collocet eum cum principibus, * cum principibus populi sui.

Qui habitare facit sterilem in domo, * matrem filiorum lætantiem.

Gloria Patri, etc.

Psalm cxiii.

IN exitu Israel de Ægypto, * domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus, * Israel protestas ejus.

who dwelleth on high, and looketh down on the low things in heaven and earth.

Raising up the needy from the earth, and lifting up the poor out of the dunghill:

That he may place him with princes, with the princes of His people.

Who maketh the barren woman to dwell in a house, the joyful mother of children.

Glory, etc.

Psalm cxiii.

WHEN Israel went out of Egypt, the house of Jacob, from a barbarous people:

Judea was made his sanctuary, Israel his dominion.

Mare vidit, et fugit: * Jordanis
conversus est retrorsum.

Montes exultaverunt ut arietes :
* et colles sicut agni ovium ?

Quid est tibi mare quod fugisti :
* et tu Jordanis quia conversus est
retrorsum ?

Montes exultastis sicut arietes,
* et colles sicut agni ovium ?

A facie Domini moto est terra,
* a facie Dei Jacob.

Qui convertit petram in stagna
aquarum, * et rupem in fontes
aquarum.

Non nobis Domine, non nobis ;
* sed nomini tuo da gloriam.

The sea saw, and fled: Jordan was turned back.

The mountains skipped like rams, and the hills like the lambs of the flock.

What aileth thee, O thou sea! that thou didst flee? and thou, O Jordan! that thou wast turned back?

Ye mountains! that ye skipped like rams, and ye hills! like lambs of the flock?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Who turned the rock into pools of waters, and the stony hill into fountains of waters.

Not to us, O Lord, not to us; but to Thy name give glory.

Super misericordia tua, et veritate tua; * nequando dicant gentes; Ubi est Deus eorum?

Deus autem noster in cœlo: * omnia quæcumque voluit fecit.

Simulacra gentium argentum et aurum, * opera manuum hominum.

Os habent, et non loquentur: * oculos habent, et non videbunt.

Aures habent, et non audient; * nares habent, et non odorabunt.

Manus habent, et non palpabunt: pedes habent, et non ambulabunt: * non clamabunt in gutture suo:

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

For Thy mercy, and for Thy truth's sake: lest the Gentiles should say: Where is their God?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold, the works of the hands of men.

They have mouths, and speak not; they have eyes, and see not.

They have ears, and hear not, they have noses, and smell not:

They have hands, and feel not: they have feet and walk not: neither shall they cry out through their throat:

Let them that make them become like unto them, and all such as trust in them.

Domus Israel speravit in Domino: * adjutor eorum et protector, eorum est.

Domus Aaron speravit in Domino: * adjutor eorum et protector, eorum est.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum et protector, eorum est.

Dominus memor fuit nostri: * et benedixit nobis.

Benedixit domui Israel: * benedixit domui Aaron.

Benedixit omnibus, qui timent Dominum, * pusillis cum majoribus.

Adjiciat Dominus super vos; * super vos, et super filios vestros.

The house of Israel hath hoped in the Lord: He is their helper and their protector.

The house of Aaron hath hoped in the Lord: He is their helper and their protector.

They that fear the Lord have hoped in the Lord: He is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you; upon you, and upon your children.

Benedicti vos a Domino * qui
fecit cœlum et terram.

Cœlum cœli Domino: * terram
autem dedit filiis hominum.

Non mortui laudabunt te Do-
mine: * neques omnes, qui de-
scendunt in infernum.

Sed nos qui vivimus, benedici-
mus, Domino, * ex hoc nunc et
usque in sæculum.

Gloria Patri, etc.

The following Psalm is sung on sundry
festivals, in place of the foregoing.

Psalm cxvi.

LAUDATE Dominum, omnes
gentes: * laudate eum, omnes
populi.

Quoniam confirmata est super

Blessed be you of the Lord,
who made heaven and earth.

The heaven of heaven is the
Lord's: but the earth He hath
given to the children of men.

The dead shall not praise Thee,
O Lord! nor any of them that go
down to hell.

But we that live bless the Lord,
from this time now and for ever.

Glory, etc.

The following Psalm is sung on sundry
festivals, in place of the foregoing.

Psalm cxvi.

O PRAISE the Lord, all ye na-
tions: praise Him, all ye
people.

For His mercy is confirmed

nos misericordia ejus : * et veritas
Domini manet in æternum.

Gloria Patri, etc.

Capitulum, 2 Cor. i.

BENEDICTUS Deus et Pater
Domini nostri Jesu Christi,
Pater misericordiarum, et Deus
totius consolationis, qui consolatur
nos in omni tribulatione nostra.

R. Deo gratias.

The Hymn.

LUCIS Creator optime !
Lucem dierum proferens,

Primordiis lucis novæ,

Mundi parans originem.

upon us: and the truth of the Lord remaineth for ever.

Glory, etc.

Capitulum, 2 Cor. i.

BLESSED be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations.

R. Thanks be to God.

The Hymn.

O GREAT Creator of the light!
Who from the darksome womb
of night,
Brought'st forth new light at nature's birth.
To shine upon the face of earth;

Qui mane junctum vesperi,

Diem vocari precipis ;

Illabitur tetrum chaos ;

Audi preces cum fletibus ;

Ne mens, gravata crimine,

Vitæ sit exul munere ;

Dum nil perenne cogitat,

Seseque culpis illigat.

Cœleste pulset ostium,

Vitale tollat præmium :

Vitemus omne noxium :

Purgemus omne pessimum.

Who, by the morn and evening
 ray,
 Hast measured time and called it
 day :
 Whilst sable night involves the
 spheres,
 Vouchsafe to hear our prayers and
 tears ;

Lest our frail mind, with sin de-
 filed,
 From gift of life should be exiled,
 Whilst on no heavenly thing she
 thinks ;
 But twines herself in Satan's links.

Oh may she soar to heaven above,
 The happy seat of life and love ;
 Meantime, all sinful actions shun,
 And satisfy for evil done.

Præsta, Pater piissime !

Patrique compar unice,
Cum Spiritu Paraclito,

Regnans per omne sæculum.
Amen.

V. Dirigatur, Domine, oratio mea,

R. Sicut incensum in conspectu
tuo.

The Magnificat ; or, the Canticle of
the Blessed Virgin : St. Luke i.

MAGNIFICAT * anima mea
Dominum.

Et exultavit spiritus meus * in
Deo salutari meo.

This prayer, most gracious Father!
hear;

Thy equal Son incline His ear,
Who, with the Holy Ghost and
Thee,

Doth live and reign eternally.
Amen.

V. Let my prayer, O Lord! be
directed

R. As incense in Thy sight.

The Magnificat; or, the Canticle of
the Blessed Virgin: St. Luke i.

MY soul doth magnify the
Lord.

And my spirit hath rejoiced in
God my Saviour.

Qui respexit humilitatem ancillæ suæ, * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est; * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies, * timentibus eum.

Fecit potentiam in brachio suo :
* dispersit superbos mente cordis sui.

Deposuit potentes de sede : * et exaltavit humiles.

Esurientes implevit bonis : * et divites dimisit inanes.

Because He hath regarded the humility of His handmaid: for behold from henceforth all generations shall call me blessed.

For He that is mighty hath done great things to me, and holy is His name.

And His mercy is from generation to generation to them that fear Him.

He hath showed might in His arm; He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat; and hath exalted the humble.

He hath filled the hungry with good things: and the rich He hath sent empty away.

Suscepit Israel puerum suum;
* recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros;
* Abraham et semini ejus in sæcula.

Gloria Patri, etc.

[Then follows the prayer, which is different every Sunday.]

V. Dominus vobiscum.

R. Et cum spirituo tuo.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

Pater noster, etc.

[When Complin is not said immediately after Vespers, after the verse, Fidelium

He hath received Israel His servant; being mindful of His mercy.

As He spoke to our fathers; to Abraham and to his seed for ever.

Glory, etc.

[Then follows the prayer, which is different every Sunday.]

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

Our Father, etc.

[When Complin is not said immediately after Vespers, after the verse, Fidelium

animæ, etc.,—May the souls, etc., and Our Father, are said.]

V. Dominus det nobis suam pacem.

R. Et vitam æternam. *Amen.*

[Then is said one of the following anthems, according to the time.]

The Anthem, from the first Sunday of Advent till the Purification, inclusive.

ALMA Redemptoris, mater,
quæ pervia cœli;

Porta manes, et stella maris,
succurre cadenti,

Surgere qui curat populo; tu
quæ genuisti,

Natura mirante, tuum sanctum
genitorem,

Virgo prius ac posterius; Ga-
brielis ab ore,

animæ, etc.,—May the souls, etc., and Our Father, are said.]

V. May the Lord grant us His peace!

R. And life everlasting. *Amen.*

[Then is said one of the following anthems, according to the time.]

The Anthem, from the first Sunday of Advent till the Purification, inclusive.

MOTHER of Jesus! heaven's open gate,

Star of the sea, support the fallen state

Of mortals; thou whose womb thy Maker bore;

And yet, strange thing, a virgin, as before;

Who didst, from Gabriel's hail, this news receive,

Sumens illud Ave, peccatorum
miserere.

In Advent.

V. Angelus Domini nuntiavit
Mariæ.

R. Et concepit de Spiritu
Sancto.

Oremus.

GRATIAM tuam quæsumus
Domine! mentibus nostris
infunde: ut qui, angelo nuntiante,
Christi, Filii tui incarnationem
cognovimus, per passionem, ejus
et crucem, ad resurrectionis glo-
riam perducamur. Per eundem
Christum, Dominum nostrum.

R. Amen.

Repenting sinners by thy prayers relieve.

In Advent.

V. The angel of the Lord declared unto Mary.

R. And she conceived by the Holy Ghost.

Let us Pray.

POUR forth, we beseech Thee,
O Lord! Thy grace into our hearts, that we, to whom the incarnation of Christ Thy Son has been made known by the message of an angel, may, by His passion and Cross, be brought to the glory of His resurrection; through the same Christ, our Lord.

R. Amen.

From Christmas Day to the Purification.

V. Post partum virgo inviolata permansisti.

R. Dei genitrix! intercede pro nobis.

Oremus.

DEUS! qui salutis æternæ beatæ Mariæ virginitate fœcunda humano generi præmia præstitisti: tribu, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam, meruimus Auctorem vitæ suscipere Dominum nostrum Jesum Christum, Filium tuum.

R. Amen.

From Christmas Day to the Purification.

V. After childbirth Thou didst remain an inviolate virgin.

R. Mother of God ! make intercession for us.

Let us Pray.

O GOD ! who by the fruitful virginity of the blessed Virgin Mary, hast given to mankind the rewards of eternal salvation ; grant, we beseech Thee, that we may be sensible of the benefits of her intercession, by whom we have received the Author of life, our Lord, Jesus Christ, Thy Son.

R. *Amen.*

From the Purification till Easter.

AVE, Regina cœlorum !

Ave, domina angelorum !

Salve, radix ! salve, porta !

Ex qua mundo lux est orta.

Gaude, virgo gloriosa !

Super omnes speciosa ;

Vale, O valde decora !

Et pro nobis Christum exora.

V. Dignare me laudare te, virgo
sacrata !

From the Purification till Easter.

HAIL, Mary, queen of heaven-spheres !

Hail, whom the angelic host
reveres.

Hail, fruitful root ! hail, sacred
gate !

Whence the world's light de-
rives its date.

O glorious maid, with beauty
blessed !

May joys eternal fill Thy
breast !

Thus crowned with beauty and
with joy,

Thy prayers with Christ for us
employ.

V. Vouchsafe, O sacred virgin !
to accept my praises.

R. Da mihi virtutem contra
hostes tuos.

Oremus.

CONCEDE, misericors Deus!
fragilitati nostræ præsidium!
ut qui sanctæ Dei genitricis me-
moriam agimus, intercessionis ejus
auxilio a nostris iniquitatibus re-
surgamus. Per eundem Christum,
Dominum nostrum.

R. Amen.

From Easter until Trinity.

REGINA cæli! lætare, Alle-
luia!

Quia quem meruisti portare,
Alleluia.

Resurrexit, sicut dixit Alleluia.

R. Give me power against thy enemies.

Let us Pray.

GRANT us, O merciful God! strength against all our weakness; that we, who celebrate the memory of the holy mother of God, may by the help of her intercession, rise again from our iniquities: through the same Christ our Lord.

R. Amen.

From Easter until Trinity.

O QUEEN of heaven! rejoice, Alleluia;

For He whom thou didst deserve to bear, Alleluia.

Is risen again as He said, Alleluia.

Ora pro nobis Deum, Alleluia.

V. Gaude et lætare, Virgo Maria! Alleluia.

R. Quia surrexit Dominus vere, Alleluia.

Oremus.

DEUS! qui, per resurrectionem Filii tui, Domini nostri, Jesu Christi, mundum lætificare dignatus es; præsta, quæsumus, ut per ejus genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum, Dominum nostrum.

R. Amen.

From Trinity Sunday until Advent.

SALVE, regina, mater misericordiæ! vita, dulcedo, et spes nostra, salve!

Pray for us to God, Alleluia.

V. Rejoice and be glad, O Virgin Mary, Alleluia.

R. Because our Lord is truly risen. Alleluia.

Let us Pray.

O GOD! who by the resurrection of Thy Son, our Lord Jesus Christ, hath been pleased to fill the world with joy; grant, we beseech Thee, that by the Virgin Mary, His mother, we may receive the joys of eternal life through the same Christ, our Lord.

R. Amen.

From Trinity Sunday until Advent.

HAIL, O Queen, O mother of mercy! hail, our life, our comfort, and our hope!

Ad te clamamus, exules filii
Evæ. Ad te suspiramus, gemen-
tes et flentes, in hac lacrymarum
valle.

Eia ergo advocata nostra, illos
tuos misericordes oculos ad nos
converte.

Et Jesum benedictum fructum
ventris tui, nobis post hoc exilium
ostende;

O clemens! O pia! O dulcis
Virgo Maria.

V. Ora pro nobis, sancta Dei
genitrix!

R. Ut digni efficiamur promis-
sionibus Christi.

Oremus.

OMNIPOTENS, sempiterne
Deus! qui gloriosæ Virginis

We, the banished children of Eve, cry out unto thee. To thee we send up our sighs, groaning and weeping in this vale of tears.

Come, then, our advocate, and look upon us with those thy pitying eyes.

And after this our banishment, show us Jesus, the blessed fruit of thy womb ;

O merciful ! O pious ! O sweet Virgin Mary.

V. Pray for us, O holy mother of God !

R. That we may be made worthy of the promises of Christ.

Let us Pray.

ALMIGHTY and eternal God !
who, by the co-operation of

Matris Mariæ corpus et animam,
ut dignum Filii tui habitaculum
effici mereretur, Spiritu Sancto co-
operante, præparasti; da, ut cujus
commemoratione lætamur, ejus pia
intercessione ab instantibus malis,
et a morte perpetua liberemur.
Per eundem Christum Dominum
nostrum.

R. Amen.

V. Divinum auxilium maneat
semper nobiscum.

R. Amen.

the Holy Ghost, didst prepare the body and soul of the glorious virgin mother, Mary, that she might become a worthy habitation for Thy Son ; grant, that as with joy we celebrate her memory, so by her pious intercession we may be delivered from present evils and eternal death : through the same Christ our Lord.

R. Amen.

V. May the divine assistance always remain with us.

R. Amen.

The Benediction.

OF THE BLESSED SACRAMENT.

When the priest opens the tabernacle
and incenses the Blessed Sacrament,
is sung the Hymn :

O SALUTARIS Hostia,

Quæ cœli pândis ostium :
Bella premunt hostilia,
Da robur, fer auxilium.

Uni trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria.

Amen.

The Benediction.

OF THE BLESSED SACRAMENT.

When the priest opens the tabernacle
and incenses the Blessed Sacrament,
is sung the Hymn:

O SAVING Victim, opening
wide

The gate of heav'n to man below!
Our foes press on from every side;
Thine aid supply, thy strength
bestow.

To thy great name be endless praise,
Immortal Godhead, one in three;
Oh, grant us endless length of days
In our true native land with thee.

Amen.

After which follows the *Litany of the Blessed Virgin* (see p. 32), or some Psalm, or Antiphon, or Hymn appropriate to the Feast, or in honor of the most holy Sacrament.

Then is sung the hymn *Tantum ergo Sacramentum*.

TANTUM ergo Sacramentum
Veneremur cernui :
Et antiquum documentum
Novo cedat ritui ;
Præstet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio,

Salus, honor, virtus quoque
Sit et benedictio :
Procedenti ab utroque
Compar sit laudatio.

After which follows the *Litany of the Blessed Virgin* (see p. 32), or some Psalm, or Antiphon, or Hymn appropriate to the Feast, or in honor of the most holy Sacrament.

Then is sung the hymn *Tantum ergo Sacramentum*.

DOWN in adoration falling,
Lo, the sacred Host we hail;
Lo, o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying
Where the feeble senses fail.

To the everlasting Father,
And the Son who reigns on
high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might and endless majesty!

V. Panem de cœlo præstitisti
eis. Alleluia.

R. Omne delectamentum in se
habentem. Alleluia.

Oremus.

DEUS, qui nobis sub Sacra-
mento mirabili, passionis
tuæ memoriam reliquisti: tribue,
quæsumus, ita nos corporis et san-
guinis tui sacra mysteria venerari;
ut redemptionis tuæ fructum in
nobis jugiter sentiamus. Qui vivis,
etc. *Amen.*

Here the Benediction is given with the
Blessed Sacrament, all bowing down in
profound adoration, and beseeching
His blessing on themselves, and on the
whole Church, and upon the world.

V. Thou didst give them bread from heaven. Alleluia.

R. Containing in itself all sweetness. Alleluia.

Let us Pray.

O GOD, who under a wonderful Sacrament hast left us a memorial of Thy passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption. Who livest, etc. *Amen.*

Here the Benediction is given with the Blessed Sacrament, all bowing down in profound adoration, and beseeching His blessing on themselves, and on the whole Church, and upon the world.

Devotion of the Forty Hours.

Its Institution, and the Indulgences
Attached.

THE Forty Hours' Adoration of the Blessed Sacrament was introduced first in Milan, in the year 1534, in memory of the forty hours during which the Sacred Body of our Lord reposed in the sepulchre. This pious exercise spread afterward to other cities of Italy, and by the instrumentality of St. Philip Neri, was celebrated at Rome especially with

great solemnity, A. D. 1548, in the church of the Most Holy Trinity of the Pilgrims, on the first Sunday of every month, and A. D. 1551 on every third Sunday of the month in the church of the Blessed Virgin Mary of Prayer. In other churches also this pious exercise was practised, that the devotion of the faithful toward this most Holy Sacrament might be satisfied. Finally, in the year 1592, Clement VIII., in his Constitution *Graves et diuturnæ* (Nov. 25), seeking a heavenly remedy for the public calamities of the Church, ordained, that this Devotion of the Forty Hours, beginning from the First Sunday of Advent, on which day it would

be celebrated every year in the Chapel of the Apostolic Palace, should proceed from one church of the city of Rome to another successively, so that through the whole course of the year the faithful should be able to visit somewhere their Lord in the Most Holy Sacrament exposed to public veneration, and should embrace the occasion of pouring forth their prayers day and night before Him, and of craving His mercy in their neccssities. The same Holy Pontiff conceded moreover many indulgences to all the faithful who should pray devoutly before the Most Holy Sacrament thus exposed. Pope Paul V. (May 10, A. D. 1606) con-

firmed the same, and made them perpetual.

Indulgences.

THE indulgences which may be gained by the faithful during this pious devotion of the Forty Hours, are as follows:

1. A *Plenary* Indulgence to those who, after Confession and Holy Communion, devoutly visit for a becoming space of time the church where the Most Holy Sacrament is exposed.

2. A *Partial* Indulgence of ten years and as many quarantines to those who visit the church in which the Most Holy Sacrament is exposed, with a firm resolution to make a good confession, to be

gained every time they make such visit. Both these indulgences may be applied by way of suffrage to the souls in Purgatory, according to the rescript of Pius VIII., May 12, A. D. 1817. Besides all these spiritual favors, all the altars of the church in which the Forty Hours are celebrated are declared privileged during the celebration of this pious exercise.

Order of the Exercises.

FIRST DAY.—The Holy Sacrifice of Mass having been celebrated, according to the form prescribed in Appendix I. of the Ceremonial, p. 406, the Most Holy Sacrament is incensed, and the procession is made. During

the procession the "Pange lingua gloriosi" is sung as far as "Tantum Ergo" exclusively. When the procession is finished, the Most Holy Sacrament is placed on the throne, and the chanters intone the "Tantum Ergo." At "Genitori Genitoque" the Most Holy Sacrament is again incensed by the celebrant. "Panem de Cœlo" is not said, but all on their knees sing the Litanies as usual with the Psalm and versicles. After which the celebrant, rising, says the Prayers and concludes with the versicles and responses as they are set down. Where it is impossible to make the procession, the Hymn and the Litanies are sung before the Most Holy

Sacrament reposing on the throne. Which is also done in the ceremony of the Reposition, with the necessary changes.

Second Day.—The votive Mass for Peace (pro Pace) is said.

Third Day.—A solemn Mass is celebrated in presence of the Most Holy Sacrament, in which all those things are to be observed which are prescribed in Appendix I. to the Ceremonial.

For the Reposition of the Most Holy Sacrament, the Litanies are sung with the Psalm and versicles as far as “Domine exaudi orationem meam,” etc., inclusive, all being on their knees. Then, after the usual incensing of the Most Holy Sacrament, the Hymn

“Pange lingua” is sung as far as “Tantum Ergo,” exclusively, and the procession is made in the same manner as on the First Day. When the procession is finished and the Most Holy Sacrament replaced on the altar, the “Tantum Ergo” is sung. At “Genitori Genitoque” the Most Holy Sacrament is incensed, and at the end of the hymn the celebrant sings the “Panem de Cœlo,” and lastly the Prayer “Deus qui nobis sub Sacramento mirabili,” and the others, which are found immediately after the Litanies. The Devotion is closed by the Benediction of the Most Holy Sacrament.

THE
EPISTLES AND GOSPELS
FOR
Sundays and Festivals
OF THE YEAR.

PUBLISHED WITH THE APPROBATION OF
HIS EMINENCE, JAMES CARDINAL GIBBONS.

BALTIMORE:
McCAULEY & KILNER,
PUBLISHERS.

Approbation of the Ordinary.

IMPRIMATUR :

- ✠ JAMES CARD. GIBBONS,

Archbishop of Baltimore.

THE

Epistles and Gospels.

First Sunday of Advent.

EPISTLE. Rom xiii. 11-14.—Brethren:—Knowing the time: that it is now the hour for us to awake from sleep. For now our salvation is nearer than when we first believed. The night is far spent, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armor of light. As in the day let us walk becomingly; not in banquetings and drunkenness, not in chambering and wantonness, not in contention and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh in its lusts.

GOSPEL. Luke xxi. 25-33.—At that time:—Jesus said to His disciples: There will be signs in the sun, and moon, and stars; and on the earth distress of nations, by reason of the confusion of the sound of the sea and of the waves, men withering away for fear and expectation of the things which are coming upon the world: For the powers of the heavens will be shaken. And then they will see the Son of man coming on a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift up your heads: because your redemption is at hand. And He spake to them a similitude: See the fig-tree, and all the trees: when they now shoot forth their fruit, ye know that summer is nigh. So also when ye shall see these things come to pass, know that the

kingdom of God is at hand. Truly, I say to you, this generation will not pass away till all things be fulfilled. Heaven and earth will pass away, but My words will not pass away.

Second Sunday of Advent.

EPISTLE. Rom. xv. 4-13.—Brethren :—Whatever things were written, were written for our instruction ; that through patience and the consolation of the Scriptures, we may have hope. Now the God of patience and of comfort grant you to be of one mind, one towards another, according to Jesus Christ : that unanimously with one mouth ye may honor God, and the Father of our Lord Jesus Christ ; wherefore receive one another, as Christ also received you to the glory of God. For I say that Christ Jesus was minister of circumcision

for the truth of God, to confirm the promises of the fathers. But that the Gentiles glorify God for mercy, as it is written: Therefore will I praise Thee among the Gentiles, O Lord, and will sing to Thy name. And again He saith: Rejoice, ye Gentiles, with His people. And again: Praise the Lord, all ye Gentiles, and glorify Him, all ye people. And again Isaiah saith: There shall be a root of Jesse, and He who shall rise up to rule the Gentiles, in Him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing: that ye may abound in hope and in the power of the Holy Spirit.

GOSPEL.—Matt. xi. 2-10.—At that time:—When John in the prison had heard of the works of Christ, he sent two of his disciples, and said

to Him : Art Thou He who should come, or must we look for another? And Jesus answered and said to them : Go and relate to John what ye hear and see. The blind see, the lame walk, lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them. And happy is he who shall not be scandalized in Me. And as they departed, Jesus began to speak to the crowds concerning John : What went you out into the desert to see? a reed shaken by the wind? But what went ye out to see? a man clothed in soft garments? Behold, they who are clothed in soft garments are in the palaces of kings. But what went ye out to see? a prophet? Yea, I tell you, and more than a prophet; for this is he of whom it is written : Behold, I send

My messenger before Thy face, who shall prepare Thy way before Thee.

Third Sunday of Advent.

EPISTLE. Philip. iv. 4-7.—Brethren:—Rejoice in the Lord always: again I say, rejoice. Let your moderation be known to all men: the Lord is nigh. Be anxious about nothing, but in everything by prayer and supplication, with thanksgiving, let your petitions be made known to God. And may the peace of God, which surpasseth all understanding, guard your hearts and minds in Christ Jesus our Lord.

GOSPEL. John i. 19-28.—At that time:—The Jews sent from Jerusalem priests and Levites to him to ask him: Who art thou? And he confessed, and denied not; but confessed: I am not the Christ. And they asked

him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No. They said therefore to him: Who art thou, that we may give an answer to those who sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness: Make straight the way of the Lord, as said the prophet Isaiah. And they who were sent were of the Pharisees. And they asked him, and said to him: Why then dost thou baptize, if thou art not Christ, nor Elias, nor the prophet? John answered them, saying: I baptize in water, but in the midst of you standeth One whom ye know not. It is He, who, though coming after me, is preferred before me; the latchet of whose shoe I am not worthy to loose. These things were

done in Bethany, beyond the Jordan, where John was baptizing.

Fourth Sunday of Advent.

EPISTLE.—1 Cor. iv. 1–5.—Brethren :—Let a man so regard us as ministers of Christ, and stewards of the mysteries of God. Here now it is required in stewards, that a man be found faithful. But to me it is of the least account to be judged by you, or by the day of man: but neither do I judge myself. For I am not conscious to myself of anything; yet I am not hereby justified: but He that judgeth me is the Lord. Therefore judge not before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of hearts: and then shall every man have praise from God.

GOSPEL. Luke iii. 1-6.—In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being procurator of Judea, and Herod being tetrarch of Galilee, and Philip his brother being tetrarch of Iturea and the country of Trachonitis, and Lysanias being tetrarch of Abilina, under the high-priests Annas and Caiphas, the word of the Lord came to John, the son of Zachariah, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance, for the remission of sins; As it is written in the book of the sayings of Isaiah the prophet: A voice of one crying in the desert: Prepare ye the way of the Lord, make straight His paths. Every valley shall be filled, and every mountain and hill shall be made low: and what is crooked shall be made

straight, and the rough way smooth.
And all flesh shall see the salvation
of God.

Christmas,—First Mass.

EPISTLE. Titus ii. 11-15.—Dearly Beloved;—The grace of God our Saviour hath appeared to all men, instructing us that denying impiety and worldly lusts we should live soberly, and justly, and piously in this world, waiting for the blessed hope and coming of the glory of our great God and Saviour Jesus Christ, who gave Himself for all, that He might redeem us from all iniquity, and cleanse for Himself an acceptable people, zealous of good works. These things speak and exhort: in Christ Jesus our Lord.

GOSPEL. Luke ii. 1-14.—At that time:—A decree went forth from

Augustus Cæsar that the whole world should be enrolled. This first enrolment was made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, from the city of Nazareth, into Judea to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with Child. And it came to pass that while they were there the days for her delivery were completed. And she brought forth her first-born Son, and swathed Him and laid Him in a manger: because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold, an Angel of the Lord stood

by them, and the brightness of God shone round them, and they feared greatly. And the Angel said to them: Fear not; for behold, I bring you good news of great joy, which will be to all the people; for this day is born to you in the city of David a Saviour, who is Christ the Lord. And this shall be a sign to you. Ye shall find a Babe swathed and lying in a manger. And suddenly there was with the Angel a multitude of the heavenly host, praising God, and saying: Glory to God on high: and on earth peace to men of good will.

Christmas.—Second Mass.

EPISTLE. Titus iii. 4-7.—Dearly Beloved:—The goodness and kindness of our Saviour God appeared: not by works of justice done by us, but according to His mercy He saved

us by the laver of regeneration and renewing of the Holy Spirit, whom He hath poured forth on us abundantly through Jesus Christ our Saviour, that being justified by His grace we may be heirs according to hope of eternal life: in Christ Jesus our Lord.

GOSPEL. Luke ii. 15-20.—At that time;—The shepherds said to one another: Let us go over to Bethlehem, and see this thing which is come to pass, which the Lord hath showed us. And they came in haste; and found Mary and Joseph, and the Babe lying in the manger. And when they had seen it, they understood the thing which had been spoken to them concerning this Child. And all who heard wondered; and at the things which were told them by the shepherds. But

Mary kept all these words, pondering in her heart. And the shepherds returned, glorifying and praising God for all that they had heard and seen as it was told to them.

Christmas.—Third Mass.

EPISTLE. Heb. i. 1-12.—God who formerly spoke to the fathers by the prophets, at different times and in various ways: lastly in these days hath spoken to us by His Son, whom He hath appointed heir of all things, by whom also He made the world: who being the brightness of His Glory, and the impression of His substance, and upholding all things by the word of His power, which He made a purification of sins, sitteth on the right hand of the majesty on high: being made so much greater than the Angels, as He hath inherited

a more excellent name than they. For to which of the Angels did He ever say: Thou art My Son, this day have I begotten Thee? And again: I will be to Him a Father, and He shall be to Me a Son? And when He bringeth again the First-Begotten into the world, He saith, And let all the Angels of God adore Him. And of the Angels indeed He saith: Who maketh His Angels spirits, and His ministers a flame of fire. But to the Son: Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a sceptre of right. Thou hast loved justice and hated iniquity; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy partners. And: Thou, O Lord, in the beginning didst found the earth: and the heavens are works of Thine hands. They

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shall perish, but Thou shalt remain, and they all shall grow old as a garment: and as a vesture Thou shalt change them and they shall be changed: but Thou art the self-same, and Thy years shall not fail.

GOSPEL. John i. 1-14.—In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made through Him: and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This one came for a witness, to testify concerning the light, that all might believe through him. He was not the light, but he was to tes-

tify concerning the light. The true light, which enlighteneth every man, cometh into this world. He was in the world, and the world was made through Him, and the world knew Him not. He came to His own possessions, and His own people received Him not. But to as many as received Him, He gave power to become children of God, to those who believe in His name: who are born, not of blood, nor of the will of the flesh, nor the will of man, but of God. AND THE WORD WAS MADE FLESH (*here all kneel*), and dwelt among us, and we saw His glory, the glory as of the Only-Begotten of the Father: full of grace and truth.

Sunday within the Octave.

EPISTLE. Gal. iv. 1-7.—Brethren:

—As long as the heir is a child, he differeth nothing from a servant, although he is lord of all: but he is under tutors and governors, until the time appointed by the father: so we also, when we were children, were serving under the elements of the world. But when the fulness of time came, God sent His Son made of a woman, made under the law, to redeem those who were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent the Spirit of His Son into your hearts, crying: Abba, Father. Therefore he is no more a servant, but a son: and if a son, heir also through God.

GOSPEL. Luke ii. 33–40.—At that time:—Joseph and Mary the mother of Jesus were wondering at the things spoken concerning Him. And

Simeon blessed them, and said to Mary His mother: Behold, He is set for the fall and rising of many in Israel, and for a sign which will be opposed: And a sword shall pierce thine own soul, that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until eighty-four years; and departed not from the temple, but, by fastings and prayers, worshipped night and day. Now she, at the same hour, coming in, gave praise to the Lord; and spoke of Him to all who were looking for the redemption of Israel. And after they had performed all things according to the law of the

Lord, they returned into Galilee, to their own city, Nazareth. And the Child grew, and became strong, full of wisdom: and the grace of God was in Him.

Circumcision.

EPISTLE. Titus ii. 11-15.—Dearly Beloved:—The grace of God our Saviour hath appeared to all men, instructing us that denying impiety and worldly lusts we should live soberly, and justly, and piously, in this world, waiting for the blessed hope and coming of the glory of our great God and Saviour Jesus Christ, who gave Himself for all, that He might redeem us from all iniquity, and cleanse for Himself an acceptable people, zealous of good works. These things speak and exhort: in Christ Jesus our Lord.

GOSPEL. Luke ii. 21.—At that time:—After eight days were past that the child should be circumcised, His name was called JESUS, so called by the Angel before He was conceived in the womb.

Epiphany.

LESSON. Isaiah lx. 1-6.—Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and a mist the peoples: but the Lord shall arise upon thee, and His glory shall be seen on thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see; all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters

shall rise up at thy side. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Ephra: all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

GOSPEL. Matt. ii. 1-12.—When Jesus was born in Bethlehem of Juda, in the days of King Herod, behold Magians came from eastern parts to Jerusalem, saying: Where is He that is born king of the Jews? for we have seen His star in the East, and we are come to worship Him. And King Herod, hearing this, was troubled, and all Jerusalem with him.

And assembling together all the chief priests, and the scribes of the people, he inquired of them where the Christ should be born. And they said to him : In Bethlehem of Juda : for so it is written by the prophet : And thou Bethlehem, land of Juda, art not the least among the princes of Juda : for out of thee shall come forth a Leader, who shall rule My people Israel. Then Herod, privately calling the Magians, ascertained from them the time when the star appeared to them. And sent them to Bethlehem, and said : Go, and diligently inquire after the Child, and when ye have found Him, bring back word to me, that I also may go and worship Him. When they had heard the king, they departed : and behold, the star which they had seen in the East went before them, till it came

and stood over the place where the Child was, And seeing the star, they rejoiced with very great joy. And having entered into the house, they found the Child with Mary His mother, and fell down and worshipped Him (*here all kneel*). And opening their treasures they offered Him gifts, gold, frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they went back another way into their own country.

First Sunday after Epiphany.

EPISTLE. Rom. xii. 1-5.—Brethren:—I beseech you, by the mercy of God, that ye present your bodies a living victim, holy, well pleasing to God, your rational worship. And be not conformed to this world, but be ye reformed in the newness of

your mind ; that ye may prove what is the good, and acceptable, and perfect will of God. For I say, by the grace which is given me, to all who are among you : not to think more highly than it behooveth to think ; but to think soberly, and according as God hath dealt to every one the measure of faith. For as we have many members in one body, but all the members have not the same office ; so we, being many, are one body in Christ, and every one members one of another : in Christ Jesus our Lord.

GOSPEL. Luke ii. 42-52.—When Jesus was twelve years old, they went up to Jerusalem, according to the custom of the feast, and when they had completed the days, as they returned, the Child Jesus remained behind in Jerusalem, and His parents

knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kindred and acquaintance. And not finding Him, they returned to Jerusalem, seeking Him. And it came to pass that after three days they found Him in the temple, sitting in the midst of the doctors, hearing them and asking them questions. And all who heard Him were astonished at His wisdom, and His answers. And when they saw Him they were amazed. And His mother said to Him: Child, why hast Thou done so to us? Behold, Thy father and I were seeking Thee sorrowing. And He said to them: Why did ye seek Me? Did ye not know that I must be about My Father's business? And they understood not the word which He spake to them. And He

went down with them, and came to Nazareth: and He was subject to them. And His mother kept all these things in her heart. And Jesus advanced in wisdom and age, and favor with God and men.

Second Sunday after Epiphany.—Holy Name of Jesus.

LESSON. Acts iv. 8-12.—In those days:—Peter filled with the Holy Spirit, said to them: Ye rulers of the people and ancients, hear: If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, by Him this man standeth

here before you whole. This is the stone which was rejected by you the builders, which is become the head of the corner: neither is there salvation in any other. For there is no other name under heaven given among men, by which we must be saved.

GOSPEL of the Feast. Luke ii. 21.—At that time:—After eight days were past that the Child should be circumcised, His name was called JESUS, so called by the Angel before He was conceived in the womb.

GOSPEL of the Sunday. John ii. 1-11.—At that time:—There was a wedding in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited, and His disciples, to the wedding. And the wine failing, the mother of Jesus saith to Him: They have no wine.

And Jesus saith to her: Woman, what have I to do with thee? My hour is not yet come. His mother saith to the waiters: Whatever He shall say to you, do ye. Now six stone pitchers were set there, after the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the pitchers with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the master of the feast. And they carried it. And when the master of the feast had tasted the water made wine, and knew not whence it was, but the waiters who drew the water knew, the master of the feast calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk,

then that which is inferior : but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested His glory, and His disciples believed in Him.

Third Sunday after Epiphany.

EPISTLE. Rom. xii. 16-21.—Brethren :—Be not wise in your own conceit. Render to no man evil for evil : provide good things not only before God, but also before all men. If it be possible, as much as is in you, have peace with all men. Do not revenge yourselves, dearly beloved, but give place unto wrath : for it is written : Vengeance is Mine ; I will repay, saith the Lord. But if thine enemy hunger, feed him : if he thirst, give him drink : for doing this, thou shalt heap coals of fire on his head.

Be not overcome by evil, but overcome evil with good.

GOSPEL. Matt. viii. 1-13.—At that time:—When Jesus was come down from the mountain, great crowds followed Him. And behold a leper came, and worshipped Him, saying: Lord, If Thou wilt, Thou canst make me clean. And Jesus stretching forth His hand, touched him, saying: I will: Be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony to them. And on His entering into Capharnaum, a centurion came to Him, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I

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will come and heal him. And the centurion making answer, said: Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word, and my servant shall be healed. For I also am a man subject to authority, having soldiers under me; and I say to one: Go, and he goeth; and to another: Come, and he cometh; and to my servant: Do this, and he doeth it. And Jesus, hearing this marvelled, and said to those who followed Him: Truly, I say to you, I have not found so great faith in Israel. And I say to you, that many shall come from the East, and the West, and shall recline at table with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into the outer darkness: there shall be wailing and

gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, be it done to thee. And the servant was healed at the same hour.

Fourth Sunday after Epiphany.

EPISTLE. Rom. xiii. 8-10.—Brethren:—Owe no man anything, but to love one another; for he who loveth the neighbor hath fulfilled the law. For: thou shalt not commit adultery: thou shalt not kill: thou shalt not steal: thou shalt not covet: and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbor as thyself. The love of the neighbor worketh no evil: love, therefore, is the fulfilling of the law.

GOSPEL. Matt. viii. 23-27.—At that time:—When Jesus entered into the

boat, His disciples followed Him: and behold a great storm arose at sea, so that the boat was covered with the waves, but He was asleep. And His disciples came to Him, and awaked Him, saying: Lord, save us, we perish. And Jesus saith to them: Why are ye fearful, O ye of little faith? Then rising up, He commanded the winds and the sea, and a great calm ensued. But the men wondered, saying: What an one is this, for the winds and the sea obey Him?

Fifth Sunday after Epiphany.

EPISTLE. Col. iii. 12-17.—Brethren:—Put ye on, as the elect of God, holy and beloved, bowels of compassion, kindness, humility, modesty, patience: bearing with one another, and forgiving one another, if any

man hath a complaint against any one: as even the Lord hath forgiven you, so ye also. But above all these things, put on charity, which is the bond of perfection: and let the peace of Christ reign in your hearts, in which also ye are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another in psalms, hymns, and spiritual songs, in grace, singing in your hearts to God. All whatever ye do in word, or in work, all things in the name of the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ our Lord.

GOSPEL. Matt. xiii. 24-30.—At that time:—Jesus spoke this parable to the multitudes: The kingdom of heaven is likened to a man who

sowed good seed in his field. But while the men were asleep, his enemy came and sowed cockle among the wheat, and went away. And when the blade sprang up and brought forth fruit, then appeared also the cockle. And the servants of the householder came and said to him: Sir, didst thou not sow good seed in thy field? Whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest in gathering up the cockle ye root up the wheat also with it. Let both grow together until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn, but the wheat gather into my barn.

Sixth Sunday after Epiphany.

EPISTLE. 1 Thess. i. 2-10.—Brethren :—We give thanks to God always for you all, making remembrance of you in our prayers, without ceasing, being mindful of the work of your faith, and labor, and charity, and the endurance of the hope of our Lord Jesus Christ, before our God and Father: knowing, brethren, beloved of God, your election: because our gospel to you was not in word only, but also in power, and in the Holy Spirit, and in much fullness, as ye know what manner of men we were among you for your sake. And ye became followers of us and of the Lord, having received the word in much tribulation, with joy of the Holy Spirit: so that ye became a model to all who believe in Macedonia and Achaia. For from

you the word of the Lord was spread abroad, not only in Macedonia and Achaia, but also in every place your faith, which is toward God, hath gone forth, so that we have no need to say anything. For they themselves relate of us what manner of entrance we had among you, and how ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven (whom He raised from the dead), Jesus, who hath delivered us from the wrath to come.

GOSPEL. Matt. xiii. 31-35.—At that time:—Jesus spake this parable to the multitudes: The kingdom of heaven is like to a grain of mustard, which a man took and sowed in his field, which indeed is the least of all seeds: but when it is grown up, it is greater than all herbs, and becometh

a tree, so that the birds of the air come and lodge in the branches thereof. Another parable He spake to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spake to the crowds in parables: and without parables He did not speak to them: that what was spoken by the prophet might be fulfilled, when He saith: I will open My mouth in parables. I will utter things hidden from the foundation of the world.

Septuagesima.

EPISTLE. 1 Cor. ix. 24 to x. 5.—Brethren:—Know ye not that they who run in the race-ground, all run indeed, but one receiveth the prize? So run that ye may obtain. And

every one who striveth for the mastery refraineth himself from all things, and they, indeed, that they may receive a perishable crown: but we an imperishable. I therefore so run, not as an uncertainty: I so fight, not as one beating the air. But I chastise my body, and bring it under subjection, lest perhaps, when I have preached to others, I myself become a reprobate. For I would not have you ignorant, brethren, that our fathers were all under the cloud and all passed through the sea, and all were baptized unto Moses in the cloud, and in the sea: and all did eat the same spiritual food, and all drank the same spiritual drink (and they drank of the spiritual rock which followed them: and the rock was Christ). But with the most of them God was not well pleased.

GOSPEL. Matt. xx. 1-16.—At that time:—Jesus spoke to His disciples this parable: The kingdom of heaven is like to a householder, who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a shilling a day, he sent them into his vineyard. And going out about the third hour, he saw others standing idle in the market-place. And he said to them: Go ye also into my vineyard, and I will give you what is just. And they went. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh he went out, and found others standing, and saith to them: Why stand ye here all the day idle? They say to him: Because no one hath hired us. He saith to them: Go ye also into my vineyard.

And when evening was come, the lord of the vineyard saith to his steward: Call the laborers, and pay them their hire, beginning from the last even to the first. When therefore they who had come about the eleventh hour came forward, they received each one a shilling. But when the first also came, they thought that they should receive more: and they also received each one a shilling. And when they received it, they murmured against the householder, saying: These last have worked one hour, and thou hast made them equal to us, who have borne the burden of the day, and the burning heat. But he answered and said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a shilling? Take what is thine and go. It is my

will also to give to this last even as to thee. Is it not lawful for me to do what I will? Is thine eye evil, because I am good? So shall the last be first, and the first last: For many are called, but few are chosen.

Sexagesima.

EPISTLE. 2 Cor. xi. 19 to xii. 9.—Brethren:—Ye willingly suffer the foolish, whereas ye yourselves are wise. For ye suffer if any one bring you into bondage, if a man devour you, if a man take, if a man exalt himself, if a man strike you on the face. I speak according to dishonor, as though we had been weak in this respect. Wherein any one is bold (I speak foolishly), I am bold also. They are Hebrews, I also: They are Israelites, I also: They are the seed of Abraham, I also. They are min-

isters of Christ (I speak as foolish), I more so: in many more labors, in prisons more frequently, in stripes above measure, in deaths often. From the Jews I received five times forty stripes save one. Thrice I was beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day have I been in the deep, in journeyings often, perils of rivers, perils of robbers, perils from my nation, perils from the Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren: in labor and distress, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness: Besides the things that are without, my daily charge, the care of all the churches. Who is weak, and I am not weak? Who is scandalized, and I do not burn?

If I must glory, I will glory in the things which concern my weakness. God, even the Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I do not lie. At Damascus the governor of King Aretas guarded the city of the Damascenes, to apprehend me: and through a window, in a basket, was I let down by the wall, and so I escaped his hands. If I must glory (it is not indeed expedient), but I will come to the visions and revelations of the Lord. I know a man in Christ, above fourteen years ago (whether in the body I know not, or whether out of the body I know not, God knoweth), such an one caught up to the third heaven. And I know such a man (whether in the body or out of the body, I know not, God knoweth), that he was caught up into

paradise: and heard secret words, which it is not allowed for man to utter. For such an one I will glory: but for myself I will not glory, but in mine infirmities. For although I would glory, I shall not be foolish: for I will say the truth; but I forbear, lest any man should esteem me beyond what he seeth in me, or heareth something from me. And lest the greatness of the revelation should lift me up, a thorn in my flesh, an angel of Satan, was given me to buffet me. For which cause I besought the Lord thrice, that it might depart from me: And He said to me: My grace is sufficient for thee: for power is perfected in weakness. Gladly, therefore, will I glory in mine infirmities, that the power of Christ may dwell in me.

GOSPEL. Luke viii. 4-15.—At that

time:—When a great crowd was gathered together, and they hastened to Him out of the cities, He spake by a similitude: The sower went out to sow his seed. And as he sowed, some fell by the wayside, and it was trodden down, and the birds of the air ate it up. And some fell on the rock, and as soon as it had sprung up it withered away, because it had no moisture. And some fell among thorns, and the thorns, growing up with it, choked it. And some fell on good ground, and sprang up, and yielded fruit a hundred-fold. Saying these things, He cried out: He who hath ears to hear, let him hear. And His disciples asked Him what this parable might be? And He said to them: To you it is given to know the mystery of the kingdom of God; but to the rest in parables,

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that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And those by the wayside are they who hear; then the devil cometh and taketh the word out of their heart, lest believing they should be saved. Now those upon the rock are they who, when they hear, receive the word with joy: and these have no root: for they believe for a while, and in time of temptation they fall away. And that which fell among the thorns are they who, when they have heard, go forth and are choked with cares and riches and pleasures of life, and bring no fruit to maturity. But that on the good ground are they who in a good and excellent heart, hearing the word, retain it, and bring forth fruit in patience.

Quinquagesima.

EPISTLE. 1 Cor. xiii. 1-13.—Brethren :—If I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I have prophecy, and know all the mysteries, and all knowledge, and if I have all faith, so as to remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind : charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth : beareth all things, believeth all things, hopeth

all things, endureth all things. Charity never falleth away : whether prophecies shall be made void, or tongues shall cease, or knowledge be made void. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child. But when I became a man, I put away childish things. We now see through a glass darkly : but then, face to face. Now I know in part : but then I shall know even as I am known. And now remain faith, hope, charity, these three : but the greatest of these three is charity.

GOSPEL. Luke xviii. 31-43.—At that time:—Jesus took to Him the twelve, and said to them : Behold, we are going up to Jerusalem, and

all things will be accomplished which were written by the prophets concerning the Son of Man. For He will be delivered up to the Gentiles, and mocked, and scourged, and spit upon. And after they have scourged Him, they will put Him to death, and the third day He will rise again. And they understood none of these things, and this word was hidden from them, and they understood not the things which were said. Now it came to pass, as He drew near to Jericho, that a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what it meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, Son of David, have mercy on me. And they who went before, rebuked him, charging him to be silent. But

he cried out much more: Son of David, have mercy on me. And Jesus stopped and commanded him to be brought to Him. And when he was come near, He asked him, saying: What wilt thou that I do for thee? And he said: Lord, that I may receive my sight. And Jesus said to him: Receive thy sight: thy faith hath made thee whole. And immediately he received his sight, and followed Him, glorifying God. And all the people when they saw it, gave praise to God.

Ash-Wednesday.

LESSON. Joel ii. 12-19.—Thus saith the Lord: Be converted to Me with all your heart, with fasting, and with weeping, and with mourning. And rend your hearts, and not your garments, and turn to the Lord your

God: For He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but He will turn, and forgive and leave a blessing behind Him, and sacrifice and libation to the Lord your God? Blow the trumpet in Sion; sanctify a fast; call a solemn assembly, gather together the people; sanctify the congregation; assemble the ancients; gather together the little ones, and them that suck at the breasts; let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare Thy people: and give not Thy inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is

their God? The Lord hath been zealous for His land, and hath spared His people. And the Lord answered, and said to His people: Behold I will send you corn, and wine, and oil: and ye shall be filled with them: and I will no more make you a reproach among the nations: saith the Lord Almighty.

GOSPEL. Matt. vi. 16-21.—At that time:—Jesus said to His disciples: When ye fast, be not of a sad countenance, as the hypocrites. For they disfigure their faces, that to men they may appear to fast. Truly I say to you, they have got their reward. But thou, when thou fastest, anoint thy head, and wash thy face: that thou appear not to men to fast, but to thy Father, who is in secret: and thy Father, who seeth in secret, will repay thee. Lay not up for your-

selves treasures on earth, where rust and moth consume, and where thieves break through and steal. But lay up for yourselves treasures in heaven; where neither rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.

First Sunday in Lent.

EPISTLE. 2 Cor. vi. 1-10.—Brethren :—We do exhort, that ye receive not the grace of God in vain. For He saith : In an acceptable time I have heard thee, and in the day of salvation I have helped thee. Behold now is the acceptable time, behold now is the day of salvation. Giving no offence to any one, that our ministry may not be blamed : but in all let us present ourselves as ministers

of God in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in tumults, in labors, in watchings, in fastings, in chastity, in knowledge, in long suffering, in sweetness, in the Holy Spirit, in charity unfeigned, in the word of truth, in the power of God, by the armor of justice on the right hand, and on the left, by glory and dishonor, by evil report, and good report: as deceivers and true; as unknown and known: as dying, and behold we live: as chastened, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

GOSPEL. Matt. iv. 1-11.—At that time:—Jesus was led by the Spirit into the desert, to be tempted by the devil. And when He had fasted

forty days and forty nights, afterwards He was hungry. And the tempter came and said to Him: If Thou art the Son of God, command that these stones be made bread. But He answered and said: It is written: Not by bread alone doth man live, but by every word that proceedeth from the mouth of God. Then the devil took him up into the holy city, and set Him upon the pinnacle of the temple, and said to Him: If Thou art the Son of God, cast Thyself down; for it is written: He hath given His Angels charge over Thee, and in their hands they shall bear Thee up, lest Thou dash Thy foot against a stone. Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God. Again the devil took Him up into a very high mountain, and showed

Him all the kingdoms of the world, and their glory: and said to Him: All these will I give Thee, if Thou wilt fall down and worship me. Then Jesus saith to him: Begone, Satan: for it is written: The Lord thy God shalt thou worship, and Him only shalt thou serve. Then the devil left Him; and behold, Angels came and ministered to Him.

Second Sunday in Lent.

EPISTLE. 1 Thess. iv. 1-7.—Brethren:—We ask and beseech you by the Lord Jesus, that as ye have received from us how ye ought to walk, and please God, so also ye would walk, that ye may abound the more. For ye know what commands I gave you by the Lord Jesus. For this is the will of God, your sanctification, that ye abstain from

fornication, that every one of you know how to possess his vessel in sanctification and honor, not in the passion of lust, even as the Gentiles, who know not God: and that no man over-reach, or circumvent his brother in the matter, because the Lord is the avenger of all those things, as we have told you before, and testified. For God hath not called us to uncleanness, but to holiness: in Christ Jesus our Lord.

GOSPEL. Matt. xvii. 1-9.—At that time:—Jesus taketh with Him Peter, and James, and John his brother, and bringeth them up on a high mountain apart: and was transfigured before them. And His face shone as the sun: and His garments became white as snow. And behold, there appeared to them Moses and

Elias talking with Him. And Peter answered and said to Jesus: Lord, it is good for us to be here; if Thou wilt, let us make here three tents, one for Thee, and one for Moses, and one for Elias. And while he was yet speaking, behold a bright cloud overshadowed them. And lo! a Voice from the cloud saying, This is My beloved Son, in whom I am well pleased: hear ye Him. And when the disciples heard it, they fell on their face, and were very much afraid. And Jesus came and touched them, and said to them: Arise, and fear not. And when they lifted up their eyes they saw no one, but Jesus alone. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of Man be risen from the dead.

Third Sunday in Lent.

EPISTLE. Ephes. v. 1-9.—Brethren:—Be ye followers of God, as beloved children: and walk in love, as Christ also hath loved us, and delivered Himself up for us an offering and sacrifice to God for a sweet-smelling savor. But let not fornication, and all uncleanness, or covetousness, be even named among you, as it becometh saints: or filthiness, or foolish talking, or buffoonery, which is not to the purpose: but rather thanksgiving. For know ye this, understanding that no fornicator, or unclean or covetous man, which is idolatry, hath inheritance in the kingdom of the Christ and God. Let no man deceive you with vain words: for because of these things the anger of God cometh on the children of unbelief. Be not

therefore partakers with them. For ye were once darkness; but now light in the Lord. Walk as children of light: for the fruit of the light is in all goodness, and justice, and truth.

GOSPEL. Luke xi. 14-28.—At that time:—Jesus was casting out a devil, and it was dumb; and when He had cast out the devil, the dumb man spake: and the crowds wondered. But some of them said: He casteth out devils through Beelzebub, the prince of devils. But others, tempting, sought of Him a sign from heaven. But seeing their thoughts, He said to them: Every kingdom divided against itself is brought to desolation, and house against house falleth. And if Satan also is divided against himself, how shall his kingdom stand? since ye say, that by

Beelzebub I cast out the devils. Now if I cast out the devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if, by the finger of God, I cast out the devils, doubtless the kingdom of God is come upon you. When the strong one armed guardeth his court, his goods are secure, but if one stronger than he come upon him, and overcome him, he taketh away all his armor wherein he trusted, and distributeth his spoils. He who is not with Me, is against Me: and he who gathereth not with Me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding it, he saith: I will return to my house, whence I came out. And when he cometh, he findeth it swept

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and adorned. Then he goeth and taketh with him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man becometh worse than the first. And it came to pass, as He spake these things, that a certain woman from the crowd; lifting up her voice, said to Him: Happy is the womb which bore Thee, and the breasts which thou hast sucked. But He said: Yea, rather happy are they who hear the word of God and keep it.

Fourth Sunday in Lent.

EPISTLE. Gal. iv. 22-31.—Brethren:—It is written: Abraham had two sons, one by a bond-maid, and one by a free woman. But he by the bond-maid was born after the flesh;

and he by the free woman, by promise: Which things are an allegory. For these are two covenants: One indeed on Mount Sinai, which gendereth to bondage, which is Agar; For Sinai is a mount in Arabia, which correspondeth with the present Jerusalem, and is in bondage with her children. But that Jerusalem which is above, is free; which is our mother. For it is written: Rejoice, thou barren, who bearest not: break forth, and cry, thou who travailest not, for many are the children of the desolate one, rather than of her who hath a husband. But we, brethren, according to Isaac are children of promise. But as then he who was born according to the flesh, persecuted him who was according to the Spirit; so now also. But what saith the Scripture? Cast forth the bond-

maid, and her son: for the son of a bond-maid shall not be heir with the son of the free woman. Therefore, brethren, we are not children of the bond-maid but of the free woman: with the liberty wherewith Christ hath made us free.

GOSPEL. John vi. 1-15.—At that time:—Jesus went over the lake of Galilee, which is that of Tiberias: and a great crowd followed Him, because they saw the miracles which He performed on those who were infirm. Jesus therefore went up the mountain, and there sat with His disciples. Now the passover, the festival day of the Jews, was at hand. When Jesus therefore lifted up His eyes, and saw that a great crowd was coming to Him, He said to Philip: Whence shall we buy bread, that these may eat? And this He said

to try him: for He Himself knew what He would do. Philip answered Him: Loaves to the amount of two hundred shillings are not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy here who hath five barley loaves, and two fishes: but what are these among so many? Then Jesus said: Make the men sit down. Now, there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves: and when He had given thanks, He distributed to those who were seated: in like manner also of the fishes, as much as they would. And when they were filled, He said to His disciples: Gather up the broken meat, which remaineth, lest

it be lost. They gathered up therefore and filled twelve baskets with the broken meat, of the five barley loaves, which remained over and above to those who had eaten. Now those men, when they had seen what a sign Jesus had performed, said: This is, of a truth, the Prophet who is to come into the world. Jesus, therefore, knowing that they would come to take Him by force, and make Him king, fled again into the mountain by Himself.

Passion Sunday.

EPISTLE. Heb. ix. 11-15.—Brethren:—Christ being come a High-priest of the good things to come, by the greater and better tabernacle not made with hands, that is, not of this building, neither by the blood of goats, or calves; but by His own

Blood, entered once into the sanctuary, having obtained an eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer, being sprinkled, sanctify unto the cleansing of the flesh, those who are defiled; how much more shall the Blood of Christ, who through the Holy Spirit offered Himself without blemish to God, cleanse our conscience from dead works, to worship the living God? And for this, He is Mediator of a new covenant, that death intervening for the redemption of the transgressions, which were under the former covenant, they who are called may receive the promise of the eternal inheritance: in Christ Jesus our Lord.

GOSPEL. John viii. 46-59.—At that time:—Jesus said to the multitudes of the Jews: Which of you shall

convict Me of sin? If I say the truth of you, why do ye not believe Me? He that is of God, heareth the words of God. Therefore ye hear them not, because ye are not of God. The Jews therefore answered, and said to Him: Do not we say well that Thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil: but I honor My Father, and ye have dishonored Me. But I seek not Mine own glory: there is One who seeketh and judgeth. Truly, truly, I say to you: if any man keep My word, he shall not see death ever. The Jews therefore said: Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest: If any man keep My word, he shall not taste death ever. Art Thou greater than our Father Abraham, who is dead? And

the prophets are dead. Whom dost Thou make Thyself? Jesus answered: If I glorify Myself, My glory is nothing. It is My Father that glorifieth Me, of whom ye say that He is your God. And ye know Him not; but I know Him. And if I should say that I know Him not, I shall be like to you, a liar. But I know Him, and keep His word. Abraham your father rejoiced that he might see My day; he saw it, and was glad. The Jews therefore said to Him: Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said to them: Truly, truly, I say to you, before Abraham was made, I am. They took up stones, therefore, to cast at Him. But Jesus hid Himself, and went out of the temple.

Palm Sunday.

EPISTLE. Philip. ii. 5-11.—Brethren :—Have this mind in yourselves, which also was in Christ Jesus ; who being in the form of God, thought it not robbery to be equal with God : but emptied Himself and took the form of a servant, being made in the likeness of men, and in fashion found as a man. He humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore also God hath highly exalted Him, and given Him the Name, which is above every name : that at the Name of JESUS every knee should bend of those that are in heaven, on earth, and under the earth : and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

The Passion.

GOSPEL. Matt. xxvi., xxvii.—At that time:—Jesus said to His disciples: Ye know that after two days will be the Passover, and the Son of Man will be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high-priest, who was called Caiphas: and they consulted together, that they might take Jesus by craft, and put Him to death. But they said: Not on the festival, lest there be a tumult among the people. And when Jesus was in Bethany, in the house of Simon the leper, a woman came to Him having an alabaster box of precious ointment, and poured it on His head, as He reclined at table. And when the disciples saw it, they were displeased, saying: To what

purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why trouble ye this woman? for she hath wrought a good work on Me. For the poor ye have always with you: but Me ye have not always. For in pouring this ointment on My body she hath done it for My burial. Truly I say to you, wherever this gospel shall be preached in the whole world, this also which she hath done shall be told in memory of her. Then one of the twelve who was called Judas Iscariot, went to the chief priests, and said to them: What will ye give me, and I will deliver Him to you? And they assigned him thirty pieces of silver. And thenceforth he sought opportunity to betray Him. And on the first day of unleavened bread

the disciples came to Jesus, saying: Where wilt Thou that we prepare for Thee to eat the Passover? But Jesus said: Go into the city to a certain man, and say to him: The Master saith: My time is at hand; with thee I keep the Passover with My disciples. And the disciples did as Jesus ordered them, and prepared the Passover. And when it was evening, He sat down with His twelve disciples. And whilst they were eating, He said: Truly I say to you, that one of you will betray Me. And they being very much troubled, began every one to say: Is it I, Lord? But He answered and said: He that dippeth his hand with Me in the dish, he will betray Me. The Son of Man indeed goeth, as it is written of Him: but woe to that man by whom the Son of Man is

betrayed. It were better for that man if he had not been born. And Judas who betrayed Him, answered and said: Rabbi, is it I? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples, and said: Take and eat: this is My Body. And He took the cup, and gave thanks, and gave to them, saying: Drink ye all of this. For this is My Blood of the new testament which shall be shed for many, unto remission of sins. And I say to you I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in the kingdom of My Father. And when they had sung a hymn, they went out unto Mount Olivet. Then Jesus saith to them: All of you will be scan-

dalized in regard to Me this night. For it is written: I will strike the Shepherd, and the sheep of the flock shall be scattered. But after I am risen, I will go before you into Galilee. And Peter answered and said to Him: Although all shall be scandalized in regard to Thee, I will never be scandalized. Jesus said to him: Truly I say to thee, that this night, before a cock crow, thou wilt deny Me thrice: Peter saith to Him: Yea, though I should die with Thee, I will not deny Thee. And in like manner spoke all the disciples. Then Jesus came with them into a country place called Gethsemani: and said to His disciples: Sit ye here while I go yonder, and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be very sad. Then He

saith to them: My soul is sorrowful even unto death: stay ye here, and watch with Me. And He went a little further, and fell upon His face, and prayed, saying: My Father, if it be possible, let this cup pass away from me. Nevertheless, not as I will, but as Thou. And He cometh to His disciples, and findeth them asleep, and saith to Peter: So, could ye not watch with Me one hour? Watch and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again a second time He went away and prayed, saying: My Father, if this cup cannot pass away, except I drink it, Thy will be done. And He cometh again, and findeth them sleeping: for their eyes were heavy. And leaving them, He went away again: and prayed the third time,

saying the same words! Then He cometh to His disciples, and saith to them: Sleep on now, and take your rest: behold, the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go: behold, he that will betray Me is at hand. While He was yet speaking, behold, Judas, one of the twelve, came, and with him a great crowd with swords and clubs, sent from the chief priests and the ancients of the people. And His betrayer gave them a sign, saying: Whom I shall kiss, that is He; hold Him fast. And forthwith he came to Jesus, and said: Hail, Rabbi: and he kissed Him. And Jesus said to him: Friend, for what art thou come? Then they came up, and laid hands on Jesus, and held Him. And behold one of those with Jesus

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stretched forth his hand, and drew his sword, and struck the servant of the high-priest, and cut off his ear. Then Jesus saith to him: Put up again thy sword into its place: for all they that take the sword shall perish by the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of Angels? How then shall the Scripture be fulfilled, that thus it must be done? In that hour Jesus said to the crowds: Ye are come out, as if to a robber, with swords and clubs to take Me. I sat among you daily teaching in the temple, and ye did not lay hands on Me. Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples all left Him, and fled. But they that held Jesus led Him to Caiphas, the high-

priest, where the scribes and the ancients were assembled. And Peter followed Him afar off, even to the court of the high-priest. And going in, he sat with the servants, that he might see the end. And the chief priests, and the whole council sought false testimony against Jesus, that they might put Him to death: And they found none, although many false witnesses had come forward. And last of all came two false witnesses: and said: This man said, I am able to destroy the temple of God, and to build it in three days. And the high-priest arose, and said to Him: Answerest Thou nothing to the things which these testify against Thee? But Jesus was silent. And the high-priest said to Him: I adjure Thee by the living God that Thou tell us whether Thou art the Christ,

the Son of God. Jesus saith to him : Thou hast said it. But I say to you, hereafter ye shall see the Son of Man sitting at the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying : He hath blasphemed : what further need have we of witnesses ? Behold, now ye have heard the blasphemy : what think ye ? They answered and said : He is worthy of death. Then they spat in His face, and buffeted Him : and some struck His face with the palms of their hands, saying : Prophecy to us, O Christ, who is he that struck Thee ? But Peter sat without in the court ; and there came to him a servant-maid, saying : Thou also wast with Jesus, the Galilean. But he denied it, before all, saying : I know not what thou sayest. And

as he went out of the gate, another maid saw him, and she saith to those who were there: This man also was with Jesus of Nazareth. And again he denied it with an oath: I do not know the Man. And after a while, they who stood by came and said to Peter: Surely thou also art one of them, for even thy speech doth discover thee. Then he began to invoke curses on himself, and to swear that he knew not the Man. And immediately a cock crowed. And Peter remembered the words of Jesus which He had said: Before a cock crow thou wilt deny Me thrice. And he went out and wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death. And having bound Him, they led Him

away : and delivered Him to Pontius Pilate, the governor. Then Judas, who betrayed Him, seeing that He was condemned, repented, and brought back the thirty pieces of silver to the chief priests and the ancients, saying : I have sinned by betraying just blood. But they said : What is that to us ? Look thou to it. And casting down in the temple the pieces of silver, he departed ; and went and hanged himself. But the chief priests took the pieces of silver, and said : It is not lawful to put them into the treasury, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Hakeldama, the field of blood, even to this day. Then was fulfilled that which

was spoken by Jeremiah the prophet, who saith : And they took the thirty pieces of silver, the price of Him who was priced, whom they of the children of Israel did price. And they gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor, and the governor asked Him, saying : Art Thou the King of the Jews ? Jesus saith to him : Thou sayest it. And when He was accused by the chief priests and ancients, He made no answer. Then Pilate saith to Him : Dost Thou not hear how many things they testify against Thee ? And He answered not a word, so that the governor wondered exceedingly. Now on the solemn day, the governor was accustomed to release to the people one prisoner, whom they would. And he had then a no-

torious prisoner, called Barabbas. When therefore they were gathered together, Pilate said: Whom will ye that I release to you, Barabbas, or Jesus, who is called Christ? For he knew that they had delivered Him up through envy. And as he was sitting on the tribunal, his wife sent to him, saying: Have nothing to do with that Just Man: for I have suffered much this day in a dream on account of Him. But the chief priests and the ancients persuaded the crowds that they should ask Barabbas, and destroy Jesus. And the governor answered and said to them: Which of the two will ye that I release to you? But they said: Barabbas. Pilate saith to them: What then shall I do with Jesus who is called Christ? They all say: Let Him be crucified. The governor

said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate seeing that he did no good, but that rather a tumult was made, took water and washed his hands before the crowd, saying: I am innocent of the blood of this Just Man: look ye to it. And all the people answered and said: His blood be on us, and on our children. Then he released to them Barabbas, and having scourged Jesus, delivered Him to them to be crucified. Then the soldiers of the governor took Jesus into the hall, and gathered together unto Him the whole band. And they stripped Him, and put a scarlet cloak about Him. And having platted a crown of thorns, they put it on His head, and a reed in His right hand. And they bowed

the knee before Him, and mocked Him, saying: Hail, King of the Jews. And they spat upon Him, and took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him. And as they went out, they found a man of Cyrene, named Simon: him they forced to take up His cross. And they came to a place called Golgotha, that is, place of a skull. And they gave Him to drink wine mingled with gall. And when He had tasted, He would not drink. And after they had crucified Him, they divided His garments, casting lots, that what was spoken by the prophet might be fulfilled, who saith: They divided My garments among them: and on My vesture they cast lots. And they sat

and watched Him. And they put over His head His charge, written : **THIS IS JESUS THE KING OF THE JEWS.** Then were crucified with Him two robbers : one on the right hand, and one on the left. And they that passed by, blasphemed Him, wagging their heads, and saying : Vah, Thou who destroyest the temple of God, and in three days dost rebuild it, save Thyself : if Thou art the Son of God, come down from the Cross. In like manner also the chief priests with the scribes and ancients, mocking, said : He saved others ; Himself He cannot save : If He is King of Israel, let Him now come down from the Cross, and we will believe Him, He trusted in God : let Him now deliver Him, if He love Him : for He said : I am the Son of God. And the robbers also, who were crucified

with Him, reproached Him in like manner. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried out with a loud voice, saying: Eli, Eli, lamma sabachthani? that is, My God, My God, why hast Thou forsaken Me? And some who stood there and heard, said: This Man calleth Elias. And immediately one of them ran and took a sponge, and soaked it in vinegar and put it on a reed, and gave Him to drink. And the others said: Hold, let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice yielded up His Spirit.

[Here all kneel and pause a while.]

And behold the veil of the temple was rent in twain from the top even

to the bottom, and the earth quaked, and the rocks were rent. And the monuments were opened, and many bodies of the saints, who had slept, arose. And they came out of the monuments, after His resurrection, and went into the holy city, and appeared to many. Now, when the centurion, and they who were with him watching Jesus, saw the earthquake, and the things which took place, they were greatly terrified, saying: Indeed this was the Son of God. And many women were there, afar off, who had followed Jesus from Galilee, ministering to Him: among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a rich man of Arimathea, named Joseph, who himself

also was a disciple of Jesus. He went to Pilate, and asked the Body of Jesus. Then Pilate commanded that the Body should be delivered up. And Joseph taking the Body, wrapped it in a clean linen cloth, and laid it in his own new monument, which he had hewn out in the rock. And rolled a great stone to the door of the monument, and went away. And Mary Magdalene was there, and the other Mary, sitting over against the tomb.

[*Here is said the Munda cor meum, etc.*]

And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we remember that that deceiver said while He was yet alive: After three days I will rise. Command, therefore, the

tomb to be made secure until the third day: lest His disciples come, and steal Him away, and say to the people: He is risen from the dead; and the last error will be worse than the first. Pilate said to them: Ye have a guard: Go make it secure, as ye know how. And they went and made the tomb secure, sealing the stone with the guard.

Easter Sunday.

EPISTLE. 1 Cor. v. 7-8.—Brethren:—Purge out the old leaven, that ye may be a new paste, as ye are unleavened. For our passover, Christ, is sacrificed. Therefore let us feast, not with old leaven, nor with the leaven of malice and wickedness, but with unleavened bread of sincerity and truth.

GOSPEL. Mark xvi. 1-7.—At that

time:—Mary Magdalene, and Mary the mother of James, and Salome, bought sweet spices, that they might come and anoint Jesus. And very early in the morning, the first day of the week, they come to the monument, the sun being now risen. And they said, one to another: Who shall roll us back the stone from the door of the monument? And looking, they saw the stone rolled back: for it was very great. And entering into the monument, they saw a young man sitting on the right side, clothed with a white robe, and they were affrighted. But he saith to them: Be not affrighted: ye seek Jesus of Nazareth, who was crucified. He is risen: He is not here: behold the place where they laid Him. But go, tell His disciples and Peter that He goeth before you into Galilee:

there ye will see Him, as He told you.

Low Sunday.

EPISTLE. 1 John v. 4-10.—Dearly Beloved:—All that is born of God, overcometh the world: and this is the victory, which overcometh the world, our faith. Who is it that overcometh the world: unless he that believeth that Jesus is the Son of God? This is He who came by water and blood, Jesus the Christ, not in blood alone, but in water and blood. And it is the Spirit who testifieth that Christ is truth. For there are Three who give testimony in heaven: the Father, the Word, and the Holy Spirit: and these Three are One. And there are three who give testimony on earth: the the spirit, and water, and blood: and

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these three are one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God, which is greater, because He hath testified of His Son. He who believeth in the Son of God, hath the testimony of God in himself. He who doth not believe the Son, maketh Him a liar: because he believeth not in the testimony, which God hath given of His Son.

GOSPEL. John xx. 19-31.—At that time:—When it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together, through fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when He had said this, He showed them His hands and side. The disciples, therefore, were glad when they saw the Lord. He

said, therefore, to them again : Peace be to you. As the Father hath sent Me, I also send you. When He had said this, He breathed on them, and said to them : Receive ye the Holy Spirit. Whose sins ye shall forgive, they are forgiven them : and whose sins ye shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples, therefore, said to him : We have seen the Lord. But he said to them : Unless I see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days, His disciples were again within ; and Thomas was with them. Jesus cometh, the doors being shut, and stood in the midst, and said : Peace be to you. Then

He saith to Thomas: Put thy finger in hither, and see My hands, and bring hither thy hand, and put it into My side; and be not incredulous, but believing. Thomas answered, and said to Him: My Lord, and my God. Jesus saith to him: Because thou hast seen Me, Thomas, thou believest: blessed are they who have not seen and yet believe. Many other signs also Jesus performed in the sight of His disciples, which are not written in this book. But these are written, that ye may believe that Jesus is the Christ, the Son of God: and that believing, ye may have life in His name.

Second Sunday after Easter.

EPISTLE. 1 Peter ii. 21-25.—Dearly beloved:—Christ suffered for us, leaving to you an example, that ye should

follow in the steps of Him, who committed no sin, nor was guile found in His mouth: who when He was reviled, reviled not: when He suffered, threatened not, but delivered Himself up to him who judged Him unjustly: who Himself bare our sins in His own Body on the tree, that we, being dead to sin, should live to justice: by whose stripes ye are healed. For ye were as sheep going astray, but are now converted to the Shepherd and Bishop of your souls.

GOSPEL. John x. 11-16.—At that time:—Jesus said to the Pharisees: I am the good Shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf seizeth, and scattereth the

sheep: And the hireling fleeth, because he is a hireling, and hath no care for the sheep. I am the good Shepherd; and I know Mine, and Mine know Me. As the Father knoweth Me, and I know the Father: and I lay down My life for My sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one Fold and one Shepherd.

Third Sunday after Easter.

Patronage of St. Joseph.

LESSON. Gen. xlix. 22-26.—Joseph is a growing bough, a growing bough and fair to behold: the branches run to and fro upon the wall. But the archers provoked him, and quarrelled with him, and envied him. His bow rested upon the strong, and the bands

of his arms and his hands were loosed, by the hands of the Mighty One of Jacob: thence he came forth the shepherd, the stone of Israel. The God of thy father will be thy helper, and the Almighty will bless thee with the blessings of heaven above, with the blessings of the deep which lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers, until the desire of the everlasting hills come: may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

GOSPEL of the feast. Luke iii. 21-23.
—At that time:—It came to pass, when all the people were baptized, that Jesus also being baptized and praying, the heaven was opened: and the Holy Spirit descended in a bodily

form, like a dove, upon Him : and a Voice came from heaven : Thou art My beloved Son : in Thee I am well pleased. And Jesus Himself beginning, was about thirty years old, being (as it was supposed) the son of Joseph.

GOSPEL of the Sunday. John xvi. 16-22.—At that time:—Jesus said to His disciples: A little while and ye will not see Me: and again a little while, and ye will see Me: because I go to the Father. Then some of His disciples said one to another: What is this that He saith to us: A little while, and ye will not see Me; and again a little while, and ye will see Me, and, because I go to the Father? They said, therefore: What is this that He saith: A little while? We know not what He speaketh. And Jesus knew that they had a

mind to ask Him ; and He said to them : Of this do ye inquire among yourselves, because I said : A little while, and ye will not see Me : and again a little while, and ye will see Me. Truly, truly, I say to you, that ye shall lament and weep, but the world shall rejoice : and ye shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come : but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also ye now indeed have sorrow, but I will see you again ; and your heart will rejoice and your joy no man shall take from you.

Fourth Sunday after Easter.

EPISTLE. James i. 17-21.—Dearly

Beloved:—Every excellent gift and every perfect gift is from above, coming down from the Father of lights, with whom is no change, nor shadow of alteration. For of His own will He hath begotten us by the word of truth, that we may be some first-fruits of His creatures. Ye know, my dearly beloved brethren. And let every man be quick to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore casting away all uncleanness, and abundance of malice, receive with meekness the engrafted word, which can save your souls.

GOSPEL. John xvi. 5-14. At that time:—Jesus said to His disciples: I go to Him who sent Me, and none of you asketh Me: Whither art Thou going? But because I have spoken

these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient for you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send Him to you. And when He is come, He will convict the world of sin, and of justice, and of judgment: of sin, because they believed not in Me; and of justice, because I go to the Father; and ye will see Me no longer; and of judgment, because the prince of this world is already judged. I have yet many things to say to you: but ye cannot bear them now. But when He, the Spirit of truth shall come, He will teach you all the truth, for He will not speak of Himself; but whatever things He hath heard, He will speak, and the things which are to come, He will show you. He will glorify me, be-

cause He will receive of Mine, and show to you.

Fifth Sunday after Easter.

EPISTLE. James i. 22-27.—Dearly Beloved :—Be ye doers of the word, and not hearers only, deceiving yourselves. For if any man is a hearer of the word, and not a doer, he is like to a man beholding his natural countenance in a glass: for he beholdeth himself, and goeth away, and presently forgetteth what kind of a man he was. But he who looketh into the perfect law of liberty, and continueth in it, not becoming a forgetful hearer, but a doer of work, this man shall be blessed in his deed. If any man think himself religious, not bridling his tongue, but deceiving his heart, this man's religion is vain. Religion pure and undefiled, with

God and the Father is this: to visit orphans and widows in their tribulation, and to keep one's self unspotted from the world.

GOSPEL. John xvi. 23-30.—At that time:—Jesus said to His disciples: Truly, truly, I say to you: If ye ask the Father anything in My name, He will give it you. Hitherto ye have not asked anything in My name: ask, and ye shall receive, that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but I will show you plainly of the Father. On that day, ye will ask in My name: and I say not to you, that I will ask the Father for you: for the Father Himself loveth you, because ye have loved Me and have believed that I came forth from God. I

came forth from the Father, and am come into the world: again I leave the world, and go to the Father. His disciples say to Him: Behold, now Thou speakest plainly, and speakest no proverb. Now we know that Thou knowest all things, and Thou needest not that any man should ask Thee: by this we believe that Thou comest forth from God.

Ascension Day.

LESSON. Acts i. 1-11.—The former treatise I indeed made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which He was taken up, after He had given commandments through the Holy Spirit to the apostles whom He had chosen. To whom, also, He showed Himself alive, after His Passion, by many proofs, for forty days appear-

ing to them, and speaking of the kingdom of God. And eating with them, He commanded them not to depart from Jerusalem, but to wait for the promise of the Father, which ye have heard (He said) from My mouth. For John indeed baptized with water, but ye shall be baptized with the Holy Spirit not many days hence. They, therefore, who were come together, asked Him, saying: Lord, wilt Thou at this time restore the kingdom to Israel? But He said to them: It is not for you to know the times or moments which the Father hath set by His own power. But ye shall receive power when the Holy Spirit shall come upon you, and ye shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the uttermost parts of the earth. And when He had

said these things, whilst they looked on, He was raised up, and a cloud received Him out of their sight. And as they looked steadfastly on Him, as He went up to heaven, behold two men stood by them in white apparel, who also said: Men of Galilee, why stand ye looking up into heaven? This Jesus, who hath been taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

GOSPEL. Mark xvi. 14-20.—At that time:—Jesus appeared to the eleven as they were at table: and upbraided them with their unbelief, and hardness of heart, because they did not believe those who had seen Him after He was risen again. And He said to them: Go ye into the whole world, and preach the Gospel to every creature. He that believeth

and is baptized, shall be saved; but he that believeth not, shall be condemned. And these signs shall follow those who believe. In My name they shall cast out devils; they shall speak with new tongues. They shall take up serpents: and if they drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after He had spoken to them, was taken up into heaven and sitteth on the right hand of God. But they going forth, preached everywhere: the Lord working withal, and confirming the word with the signs which followed.

Sunday within the Octave.

EPISTLE. 1 Peter iv. 7-11.—Dearly Beloved:—Be ye prudent and watch in prayers. And above all things

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have constant, mutual love among yourselves: for love covereth a multitude of sins. Be hospitable one to another without murmuring: Every one, as he hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as by the strength which God supplieth: that in all things God may be glorified through Jesus Christ our Lord.

GOSPEL. John xv. 26 to xvi. 4.—
At that time:—Jesus said to His disciples: When the Paraclete cometh, whom I will send to you from the Father, the Spirit of truth who proceedeth from the Father, He will give testimony of Me. And ye shall give testimony, because ye are with Me from the beginning. These

things have I spoken to you, that ye may not be scandalized. They will cast you out of the synagogues : yea, the hour cometh, that whoever killeth you will think that he offereth homage to God. And these things will they do to you, because they know not the Father nor Me. But these things I have told you, that when their time shall come, ye may remember that I told you.

Pentecost, or Whitsunday.

LESSON. Acts ii. 1-11.—When the days of Pentecost were completed, the disciples were all together in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the whole house where they were sitting. And there appeared to them parted tongues as of fire, and it sat upon every one

of them: And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Holy Spirit gave them to speak. Now there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. And when this voice was spread, the multitude came together, and were confounded in mind, because every man heard them speak in his own tongue. And they were all amazed, and wondered, saying: Behold, are not all these who speak Galileans? And how hear we every man our own tongue wherein we were born! Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia and Pamphilia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretans

and Arabians; we hear them speak in our tongues the great works of God.

GOSPEL. John xiv. 23-31.—At that time:—Jesus said to His disciples: If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and make our abode with him: he who loveth Me not, keepeth not My words. And the word which ye have heard, is not Mine, but the Father's who sent Me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatever I have said to you. Peace I leave you, My peace I give you: not as the world giveth do I give you. Let not your heart be troubled, nor let it

be afraid. Ye have heard that I said to you : I go away, and I come to you. If ye loved Me, ye would indeed be glad, because I go to the Father : for the Father is greater than I. And now I have told you before it come to pass, that when it shall come to pass, ye may believe. I will not now speak many things with you : for the prince of this world cometh, and in Me he hath nothing. But that the world may know that I love the Father, and as the Father hath given Me commandment, so do I.

Trinity Sunday.

EPISTLE. Rom. xi. 33-36.—Oh depth of riches, of wisdom, and knowledge of God ! How incomprehensible are His judgments, and unsearchable His ways ! For who hath known the mind of the Lord ?

Or who hath been His counsellor?
Or who hath first given to Him, and
recompense shall be made him? For
of Him, and by Him, and in Him,
are all things: to Him be glory for
ever. *Amen.*

GOSPEL. Matt. xxviii. 18-20.—At
that time:—Jesus said to His disci-
ples: All power is given to Me in
heaven and on earth. Go ye, there-
fore, and teach all nations: baptizing
them in the name of the Father, and
of the Son, and of the Holy Spirit,
teaching them to observe all things
whatsoever I have commanded you:
and behold I am with you all days,
unto the end of the world.

LAST GOSPEL. Luke vi. 36-42.—At
that time:—Jesus said to His disci-
ples: Be therefore merciful, as your
Father also is merciful. Judge not,
and ye shall not be judged. Con-

denm not, and ye shall not be condemned. Forgive, and ye shall be forgiven. Give, and it shall be given to you: good measure and pressed down, and shaken together and running over, shall they give into your bosom. For with the same measure with which ye measure, it shall be measured to you again. And He spake also a similitude to them: Can a blind man lead a blind man? do not both fall into the pit? The scholar is not above his teacher; but every one will be perfect, if he be as his teacher. And why seest thou the mote in thy brother's eye, and considerest not the beam that is in thine own eye? or how canst thou say to thy brother, Brother, let me draw the mote out of thine eye, when thou thyself perceivest not the beam in thine own eye? Hypocrite, cast

first the beam out of thine own eye :
and then wilt thou see clearly to
draw the mote out of thy brother's
eye.

Corpus Christi.

EPISTLE. 1 Cor. xi. 23-29.—Brethren:—I have received of the Lord that which also I delivered to you, that the Lord Jesus, on the night in which He was betrayed, took bread, and giving thanks, brake it, and said : Take and eat : this is My Body, which shall be delivered for you : this do for the commemoration of Me. In like manner also He took the cup, after the supper, saying : This cup is the new covenant in My Blood. This do ye, as often as ye shall drink, for the commemoration of Me. For as often as ye shall eat this bread, and drink the cup, ye shall show the

death of the Lord, until He come. Therefore whoever shall eat this bread, or drink the cup of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself: and so let him eat of that bread and drink of the cup. For he who eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord.

GOSPEL. John vi. 56-59.—At that time:—Jesus said to the multitudes of the Jews: My Flesh is true food, and My Blood is true drink. He who eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him. As the Father who liveth sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the Bread which came down from heaven. Not as

your fathers ate the manna, and died. He who eateth this Bread, shall live for ever.

Second Sunday after Pentecost.

EPISTLE. 1 John iii. 13-18.—Dearly Beloved:—Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He who loveth not, abideth in death. Every one who hateth his brother, is a murderer. And ye know, that no murderer hath life everlasting abiding in himself. In this we know the love of God, that He laid down His life for us: and we ought to lay down our lives for the brethren. He who hath the substance of this world, and seeth his brother in need, and shutteth up his bowels against him, how doth the love of God abide in him? My

little children, let us love, not in word, nor tongue, but in deed and truth.

GOSPEL. Luke xiv. 16-24.—At that time:—Jesus spoke to the Pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant at supper time, to say to those who had been invited, that they should come, for now all things are ready. And they all began together to make excuse. The first said to him: I have bought a farm, and I must go out and see it: I pray thee, excuse me. And another said: I have bought five yoke of oxen, and I am going to try them: I pray thee, excuse me. And another said: I have married a wife, and, therefore, I cannot come. And the servant returning, told these things to his lord. Then the master of the

house being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed, and the blind and the lame. And the servant said: Sir, it is done as thou hast commanded: and yet there is room. And the lord said to the servant: Go into the highways and hedges; and compel them to come in, that my house may be filled. But I say to you, that none of these men who have been invited, shall taste of my supper.

Feast of the Sacred Heart.

LESSON. Isaiah xii. 1-6.—I will give thanks to Thee, O Lord for Thou wast angry with me: Thy wrath is turned away, and Thou hast comforted me. Behold, God is my Saviour, I will deal confidently

and will not fear: because the Lord is my strength, and my praise, and He is become my salvation. Ye shall draw waters with joy out of the fountains of salvation. And ye shall say in that day: Praise ye the Lord: and call on His name: make His works known among the peoples: remember that His name is high. Sing ye to the Lord, for He hath done a great thing: show this forth in all the earth. Rejoice, and praise, O thou habitation of Sion: for great in the midst of thee is the Holy One of Israel.

GOSPEL. John xix. 31-35.—At that time:—The Jews, because it was the eve of the Sabbath, that the bodies might not remain on the cross on the Sabbath (for that was a great Sabbath-day), besought Pilate that their legs might be broken, and that

they might be taken away. The soldiers therefore came, and brake the legs of the first, and of the other who was crucified with him. But after they came to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately there came out blood and water. And he who saw it giveth testimony, and his testimony is true.

Third Sunday after Pentecost.

EPISTLE. 1 Peter v. 6-11.—Dearly Beloved :—Humble yourselves under the powerful hand of God, that He may exalt you in the time of visitation, casting all your care on Him, since He is careful of you. Be sober and vigilant, for your adversary, the devil, as a roaring lion, goeth about,

seeking whom he may devour, whom resist strong in faith, knowing that the same sufferings befall your brethren in the world. But the God of all grace, who hath called you to His eternal glory in Christ Jesus, will perfect, confirm, and establish you, after ye have suffered a while. To Him be glory and empire for ever and ever. *Amen.*

GOSPEL. Luke xv. 1-10.—At that time:—The publicans and the sinners drew near to Him, to hear Him. And the Pharisees and the Scribes murmured, saying: This man receiveth sinners, and eateth with them. And He spake to them this parable, saying: What man of you who hath a hundred sheep and loseth one of them, doth not leave the ninety-nine in the desert and go after that which

was lost, until he find it? And when he hath found it, he layeth it upon his shoulders, rejoicing; and coming home, he calleth together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep which was lost? I say to you, that even so there will be joy in heaven over one sinner that repenteth, more than over ninety-nine just men who need not penance. Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house and seek diligently, until she findeth it? And when she hath found it, she calleth together her friends and neighbors, saying: Rejoice with me, because I have found the piece which I had lost. So I say to you, there is joy before the Angels of God over one sinner that repenteth.

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Fourth Sunday after Pentecost.

EPISTLE. Rom. viii. 18-23.—Brethren:—I think that the sufferings of this present time are not worthy of the glory, which shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity not willingly, but by reason of Him who made it subject in hope; because the creature also itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain until now. And not only it, but ourselves also having the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of sons of God, the redemption of our body: in Christ Jesus our Lord.

GOSPEL. Luke v. 1-11.—At that time:—When the crowd pressed on Jesus to hear the word of God, He stood by the lake of Genesareth, and saw two barks standing by the lake: but the fishermen were gone out of them, and were washing their nets. And going up into one of the barks, that was Simon's, He desired him to put off a little from the land. And sitting down, He taught the crowds out of the bark. Now, when He had ceased to speak, He said to Simon: Put off into the deep, and let down your nets for a draught. And Simon answering, said to Him: Master, we have toiled all the night, and taken nothing; but at Thy word I will let down the net. And when they had done this, they enclosed a great multitude of fishes, and their net was breaking. And they beck-

oned to their partners who were in the other bark, that they should come and help them. And they came, and filled both the barks, so that they were almost sinking. When Simon Peter saw this, he fell down at the knees of Jesus, saying: Depart from me, for I am a sinful man, O Lord! For amazement had seized him, and all who were with him, at the draught of the fishes which they had taken; and so likewise James and John, the sons of Zebedee, who were partners of Simon. And Jesus said to Simon: Fear not; from henceforth thou wilt catch men. And when they had brought their barks to shore, they left all things and followed Him.

Fifth Sunday after Pentecost.

EPISTLE. 1 Peter iii. 8-15.—Dearly

Beloved :—Be ye all of one mind in prayer, sympathizing, loving the brotherhood, merciful, modest, humble : not rendering evil for evil, nor insult for insult ; but on the contrary, blessing, for to this ye are called, that ye may inherit a blessing. For let him who will love life and see good days, refrain his tongue from evil, and his lips that they speak no guile : Let him turn away from evil, and do good : let him seek peace and pursue it, for the eyes of the Lord are on the just, and His ears are open to their prayers : but the countenance of the Lord is on those who do evil. And who is there who can hurt you, if ye be zealous for good ? But if also ye suffer something for justice, blessed are ye. And fear not their terror, and be not troubled. But sanctify Christ the Lord in your hearts.

GOSPEL. Matt. v. 20-24.—At that time:—Jesus said to His disciples: Unless your justice abound more than that of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven. Ye have heard that it was said to those of old: Thou shalt not kill: and whoever shall kill shall be in danger of the judgment. But I say to you, that whoever is angry with his brother, shall be in danger of the judgment. And whoever shall say to his brother, Raca, shall be in danger of the council. And whoever shall say, Thou fool, shall be in danger of hell-fire. If therefore thou bring thy gift to the altar, and there rememberest that thy brother hath anything against thee, leave there thy gift before the altar, and go first and be reconciled

to thy brother: and then come and offer thy gift.

Sixth Sunday after Pentecost.

EPISTLE. Rom. vi. 3-11.—Brethren:—All ye who are baptized in Christ Jesus, are baptized in His death. For we are buried together with Him by baptism into death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For, if we have been planted together in the likeness of His death, we shall be also of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed, and that we may serve sin no longer. For he who is dead is justified from sin. But if we be dead with Christ, we believe that we shall live also together with Christ:

knowing that Christ rising again from the dead dieth now no more, death shall no more have dominion over Him. For that He died for sin, He died once; but that He liveth, He liveth to God. So ye also reckon yourselves dead indeed to sin, but alive to God, in Christ Jesus our Lord.

GOSPEL. Mark viii. 1-9.—At that time:—When there was a great crowd with Jesus, and they had nothing to eat, He called his disciples together, and said to them: I have compassion on the crowd, for behold they have now been with Me three days, and have nothing to eat. And if I send them away fasting to their home, they will faint on the way, for some of them have come from afar. And His disciples answered Him: Whence can any one satisfy them with bread

here in the wilderness? And He asked them: How many loaves have ye? They said, Seven. And He commanded the crowd to lie on the ground. And He took the seven loaves, and gave thanks and brake them, and gave to His disciples to set before them, and they set them before the crowd. And they had a few small fishes: and He blessed them, and commanded them to be set before them. And they ate and were satisfied, and they took up the broken meat which remained, seven baskets full. And they who ate were about four thousand: and He sent them away.

Seventh Sunday after Pentecost.

EPISTLE. Rom. vi. 19-23.—Brethren:—I speak a human thing, because of the infirmity of your flesh: for as

ye have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice unto sanctification. For when ye were servants of sin, ye were free from justice. What fruit, therefore, had ye then in those things of which ye are now ashamed? For the end of them is death. But now being made free from sin, and having become servants of God, ye have your fruit unto sanctification, but the end everlasting life. For the wages of sin is death. But the grace of God is life everlasting, in Christ Jesus our Lord.

GOSPEL. Matt. vii. 15-21.—At that time:—Jesus said to His disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly are ravenous wolves. By their fruits ye shall know them. Do

men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one who saith to Me, Lord, Lord, shall enter into the kingdom of heaven: but he who doeth the will of My Father who is in heaven, he shall enter into the kingdom of heaven.

Eighth Sunday after Pentecost.

EPISTLE. Rom. viii. 12-17.—Therefore, brethren, we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die:

but if by the spirit ye mortify the deeds of the flesh, ye shall live. For whoever are led by the Spirit of God, they are sons of God. For ye have not received a spirit of bondage again in fear, but ye have received a spirit of adoption of sons, in which we cry, Abba (Father). For the Spirit Himself beareth testimony to our spirit, that we are children of God. And if children, heirs also: heirs indeed of God, and joint heirs with Christ.

GOSPEL. Luke xvi. 1-9.—At that time:—Jesus spoke to His disciples this parable: There was a certain rich man who had a steward, and he was accused to him of wasting his goods. And he called him, and said to him: What is this that I hear of thee? Give an account of thy stewardship: for thou canst be steward no longer. And the steward said

within himself: What shall I do, since my lord taketh away the stewardship from me? To dig I am not able: to beg I am ashamed. I know what I will do, that when I am removed from the stewardship, they may receive me into their houses. Therefore, calling together every one of the debtors of his lord, he said to the first: How much owest thou to my lord? He said: A hundred measures of oil. And he said to him: Take thy note, and sit down quickly, and write fifty. Then he said to another: And how much owest thou? He said: A hundred measures of wheat. He said to him: Take thy bill, and write eighty. And the lord praised the unjust steward, because he had done prudently: for the children of this world are wiser for their generation than the children

of light. And I say to you: Make to yourselves friends of the mammon of iniquity, that when ye shall fail, they may receive you into the everlasting mansions.

Ninth Sunday after Pentecost.

EPISTLE. 1 Cor. x. 6-13.—Brethren:—We may not be covetous of evil things, as even they coveted. Neither become ye idolaters, as some of them, as it is written: The people sat down to eat and drink, and they rose up to play. Neither let us fornicate, as some of them fornicated, and twenty-three thousand fell in one day. Neither let us tempt Christ, as some of them tempted, and were destroyed by the serpents. Neither murmur, as some of them murmured, and perished by the destroyer. Now all these things happened to them in

figure: and they are written for a warning to us, on whom the ends of the world have come. Therefore let him who thinketh that he standeth, take heed lest he fall. Let no temptation take hold on you, but such as is human: and God is faithful, who will not suffer you to be tempted above what ye are able: but will even make with temptation an issue, that ye may be able to bear it.

GOSPEL. Luke xix. 41-47.—At that time:—When Jesus drew near to Jerusalem, seeing the city, He wept over it, saying: If thou also hadst known, and that in this thy day, the things which are for thy peace: but now they are hidden from thine eyes. For the days will come upon thee, and thine enemies will cast a trench round about thee, and compass thee round, and straiten thee on

every side: and beat thee to the ground, and thy children who are in thee: and they will not leave in thee one stone upon another: because thou hast not known the time of thy visitation. And entering into the temple, He began to cast out those who sold therein, and those who bought, saying to them: It is written: My house is a house of prayer, but ye have made it a den of robbers. And He was teaching daily in the temple.

Tenth Sunday after Pentecost.

EPISTLE. 1 Cor. xii. 2-11.—Brethren:—Ye know, that when ye were heathens, ye went to dumb idols, according as ye were led. Wherefore I make known to you, that no man speaking in the Spirit of God, saith anathema to Jesus. And no man

can say, Lord Jesus, but in the Holy Spirit. Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, but the same Lord. And there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed by the Spirit is given the word of wisdom : and to another the word of knowledge, according to the same Spirit : to another faith in the same Spirit : to another the grace of cures in the one Spirit : to another the working of miracles, to another prophecy, to another the discerning of spirits, to another kinds of tongues, to another interpretation of speeches. But all these things the one and the same Spirit worketh, dividing to every one as He willeth.

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GOSPEL. Luke xviii. 9-14.—At that time:—To some who trusted in themselves as just, and despised others, Jesus spoke this parable: Two men went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee standing prayed thus with himself: O God, I thank Thee that I am not as the rest of men, extortioners, unjust, adulterers, as even this publican. I fast twice in the week; I give tithes of all I possess. And the publican, standing afar off, would not so much as lift his eyes to heaven, but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other: for every one who exalteth himself will be humbled, and he who humbleth himself will be exalted.

Eleventh Sunday after Pentecost.

EPISTLE. 1 Cor. xv. 1-10.—Brethren :—I make known to you the gospel which I preached to you, which also ye have received, wherein also ye stand, by which also ye are saved: after what manner I preached to you, if ye hold it fast, unless ye have believed in vain. For I delivered to you, first of all, that which I also received, that Christ died for our sins, according to the Scriptures: and that He was buried, and that He arose again on the third day, according to the Scriptures: and that He was seen by Kephias, and after that by the eleven: then was He seen by more than five hundred brethren at once, of whom many remain until this present, but some are fallen asleep: afterwards He was seen by James, then by all the apostles and

last of all, as by one born out of time, He was seen by me also. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am, and His grace unto me hath not been void.

GOSPEL. Mark vii. 31-37.—At that time:—Jesus, going out of the borders of Tyre, came by Sidon to the sea of Galilee, through the midst of the borders of Decapolis. And they brought to Him one deaf and dumb; and besought Him to put His hand upon him. And taking him from the multitude apart, He put His fingers into his ears, and He spat and touched his tongue; and looking up to heaven He groaned, and said to him: Ephpheta; which is, Be opened. And immediately his ears

were opened, and the string of his tongue was loosed, and he spake rightly. And He charged them that they should tell no one. But the more He charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying: He hath done all things well: He maketh both the deaf to hear and the dumb to speak.

Twelfth Sunday after Pentecost.

EPISTLE. 2 Cor. iii. 4-9.—Brethren:—Such confidence we have through Christ to God: not that we are sufficient to think anything of ourselves, as of ourselves, but our sufficiency is from God: who also hath made us fit ministers of the new covenant: not in the letter, but in the Spirit: for the letter killeth, but the Spirit giveth life. But if the

ministration of death formed with letters on stones was glorious, so that the children of Israel could not behold the face of Moses, for the glory of his countenance which is made void: how shall not the ministration of the Spirit be more glorious? For if the ministry of condemnation is glory, much more the ministry of justice aboundeth in glory.

GOSPEL. Luke x. 23-37.—At that time:—Jesus said to His disciples: Happy are the eyes that see the things which ye see. For I say to you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. And behold, a certain lawyer stood up, trying Him, and saying: Teacher, what must I do to

possess eternal life? But He said to him: What is written in the law? How readest thou? He answering, said: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And He said to him: Thou hast answered rightly; this do, and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbor? And Jesus resumed and said: A certain man was going down from Jerusalem to Jericho, and fell in with robbers, who even stripped him and wounded him, and went away, leaving him half dead. And by chance a certain priest went down by the same road; and seeing him, passed by. In like manner also a Levite, when he was near the place, and saw him, passed

by. But a certain Samaritan, travelling, came near him ; and seeing him, was moved with compassion. And going up to him, he bound up his wounds, pouring in oil and wine, and set him on his own beast, brought him to an inn, and took care of him. And the next day he took out two shillings and gave to the inn-keeper, and said : Take care of him, and whatever thou shalt lay out over and above, I will repay thee at my return. Which of these three appear-eth to thee to have been a neighbor to him who fell among the robbers? And he said : He who showed mercy to him. And Jesus said to him : Go, and do thou in like manner.

Thirteenth Sunday after Pentecost.

EPISTLE. Gal. iii. 16-22.—Brethren :
—The promises were made to Abra-

ham and his seed. He doth not say : and seeds, as if of many ; but as of one : and thy Seed, which is Christ. And this I say, the covenant confirmed by God, the law which was made after four hundred and thirty years, doth not annul, so as to make void the promise. For if the inheritance be by the law, it is no more by promise. But God gave to Abraham by promise. What then was the law ? It was put because of transgressions, until the Seed should come, to whom He had promised, it being ordained by Angels, in the hand of a mediator. Now a mediator is not of one : but God is one. Is the law then against the promises of God ? God forbid. For if a law had been given which could give life, truly justice would have been by the law. But the Scripture hath shut

up all things under sin, that the promise by faith in Jesus Christ might be given to those who believe.

GOSPEL. Luke xvii. 11-19.—At that time:—As Jesus was going to Jerusalem, He passed through the midst of Samaria and Galilee. And as He entered into a certain town, there met Him ten lepers, who stood afar off: and lifted up their voice, saying: Jesus, Master, have mercy on us. And when He saw them, He said: Go, show yourselves to the priests. And it came to pass that, as they went, they were cleansed. But one of them, when he saw that he was cleansed, went back, and with a loud voice glorified God. And he fell on his face at His feet, giving thanks: And this was a Samaritan. And Jesus answering said: Were not the ten cleansed?

And where are the nine? There is no one found to return, and give glory to God, but this stranger. And He said to him: Arise, and depart, for thy faith hath healed thee.

Fourteenth Sunday after Pentecost.

EPISTLE. Gal. v. 16-24—Brethren :—Walk in spirit, and ye will not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh : for these are contrary one to another, so that ye do not whatever things ye will. But if ye are led by the Spirit, ye are not under the law. And the works of the flesh are manifest, which are fornication, uncleanness, lasciviousness, luxury, idolatry, witchcraft, enmities, contentions, rivalries, wrath, quarrels, disputes, sects, envying, murders, drunkenness, revellings,

and the like : of which I foretell you, as I have before said : that they who do such things shall not obtain the kingdom of God. But the fruit of the Spirit is charity, joy, peace, patience, mildness, goodness, long-suffering, meekness, faith, modesty, continence, chastity. Against such there is no law. But they who are of Christ, have crucified their flesh with its vices and lusts.

GOSPEL. Matt. vi. 24-33.—At that time:—Jesus said to His disciples: No man can serve two masters: for either he will hate one, and love the other, or he will cling to one, and slight the other. Ye cannot serve God and mammon. Therefore I say to you, be not anxious for your life, what ye shall eat, nor for your body, what ye shall put on. Is not the life more than the food? and the

body more than the raiment? Behold the birds of the air, for they neither sow, nor reap, nor gather into barns: yet your heavenly Father feedeth them. Are not ye of much more value than they? And which of you, by anxious thought, can add to his stature one cubit? And for raiment why are ye anxious? Consider the lilies of the field how they grow: they labor not, neither do they spin. Yet I say to you, that not even Solomon in all his glory was arrayed as one of these. Wherefore if God so clothe the grass of the field, which is to-day, and to-morrow is cast into the oven: how much more you, O ye of little faith? Be not anxious therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things the heathen

seek. For your Father knoweth that ye have need of all these things. Seek ye, therefore, first the kingdom of God, and His justice, and all these things shall be added unto you.

Fifteenth Sunday after Pentecost.

EPISTLE. Gal. v. 25 to vi. 10.—Brethren:—If we live by the Spirit, let us walk also by the Spirit. Let us not be vain-glorious, provoking one another, envying one another. Brethren, if even a man be overtaken in any fault, ye who are spiritual correct him in a spirit of gentleness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so ye will fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every man prove his own

work, and so he will have glory in himself only, and not in another. For every one shall bear his own burden. And let him who is instructed in the word communicate to him who instructeth him, in all good things. Be not deceived: God is not mocked. For what a man soweth, that shall he reap also. For he who soweth for his flesh, of the flesh shall also reap corruption; but he who soweth for the Spirit, of the Spirit shall reap everlasting life. And let us not be weary in well doing, for in due time we shall reap if we faint not. Therefore whilst we have time, let us do good to all, but especially to those of the household of the faith.

GOSPEL. Luke vii. 11-16.—At that time:—Jesus was going into a city called Naim: and there went with

Him His disciples, and a great crowd. And when He came nigh to the gate of the city, behold, a dead man was carried out, an only son of his mother; and she was a widow: and a great crowd of the city was with her. And the Lord seeing her, was moved with pity towards her, and said to her: Weep not. And He came near, and touched the bier. (And they that carried it stood still.) And He said: Young man, I say to thee, arise. And he that was dead, sat up, and began to speak. And He gave him to his mother. And fear seized all: and they glorified God, saying: A great Prophet is risen up among us: and God hath visited His people.

Sixteenth Sunday after Pentecost.

EPISTLE. Ephes. iii. 13-21.—Breth-

ren :—I desire that ye faint not in my tribulations for you : which is your glory. For this cause I bend my knees to the Father of our Lord Jesus Christ, from whom every pater-nity in heaven and on earth is named, that He would grant you according to the riches of His glory, to be strengthened with power by His Spirit in the inner man, that Christ may dwell by faith in your hearts : ye being rooted and founded in charity, that ye may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth : to know also the love of Christ which passeth knowledge, that ye may be filled to the whole fulness of God. Now to Him who is able to do all things more abundantly than we ask, or understand, according to the power which work-

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eth in us, to Him be glory in the Church and in Christ Jesus for all generations, world without end.
Amen.

GOSPEL. Luke xiv. 1-11.—At that time:—When Jesus went into the house of one of the chief of the Pharisees on the Sabbath, to eat bread, they were watching Him. And behold, a certain man who had the dropsy was before Him. And Jesus answering, spake to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath day? But they were silent. And taking hold of him, He healed him, and sent him away. And He answered them and said: If the ass or ox of any of you fall into a pit, will he not immediately draw him out on the Sabbath day? And they could not answer Him, in regard to these

things. And He spake a parable also to those who were invited, marking how they chose the first places at table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest one more honorable than thou be invited by him: and he who invited thee and him, come and say to thee: Give place to this man: and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place, that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before those who sit at table with thee. For every one who exalteth himself will be humbled; and he who humbleth himself will be exalted.

Seventeenth Sunday after Pentecost.

EPISTLE. Ephes. iv. 1-6.—Brethren:—I, the prisoner in the Lord, beseech you to walk worthy of the vocation wherewith ye are called, with all humility, and meekness, with patience, bearing with one another in charity, careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit, as ye are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all: who is blessed for ever and ever. *Amen.*

GOSPEL. Matt. xxii. 35-46.—At that time:—The Pharisees came to Jesus. And one of them, a lawyer, asked Him, tempting Him: Teacher, which is the great commandment in

the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. And the second is like to it: Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think ye concerning the Christ: whose Son is He? They said to Him: Of David. He saith to them: How then doth David by the Spirit call Him Lord; saying: The Lord said to my Lord: Sit on My right hand, until I make Thine enemies Thy footstool? If then David calleth Him Lord, how is He his son? And no man was able to answer Him a word: neither

durst any one from that day forth question Him any more.

Eighteenth Sunday after Pentecost.

EPISTLE. 1 Cor. i. 4-8.—Brethren :—I give thanks to my God always for you, for the grace of God which is given you, in Christ Jesus : that in everything ye are made rich in Him, in all utterance, and in all knowledge : as the testimony of Christ was confirmed in you : so that ye come behind in no gift, waiting for the revelation of our Lord Jesus Christ, who also will confirm you to the end blameless, in the day of the coming of our Lord Jesus Christ.

GOSPEL. Matt. ix. 1-8.—At that time :—Jesus entered into a boat, and passed over the water, and came into His own city. And behold they brought to Him a paralytic lying on

a bed. And Jesus seeing their faith, said to the paralytic: Be of good heart, child: thy sins are forgiven thee. And behold some of the Scribes said within themselves: This one blasphemeth. And Jesus, seeing their thoughts, said: Why think ye evil in your hearts? Which is easier, to say: Thy sins are forgiven thee: or to say: Rise and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, then saith He to the paralytic, Arise, take up thy bed, and go into thy house. And he rose and went into his house. And when the crowd saw it, they feared, and glorified God, who gave such power to men.

Nineteenth Sunday after Pentecost.

EPISTLE. Ephes. iv. 23-28.—Brethren:—Be ye renewed in the spirit of

your mind, and put ye on the new man, who is created according to God in justice and holiness of truth. Wherefore laying aside lying, speak ye truth every one with his neighbor, since we are members one of another. Be ye angry, and sin not: let not the sun go down on your anger. Give not place to the devil: Let him who stole, steal no more: but rather let him labor, working with his hands what is good, that he may have whence to give to him who suffereth want.

GOSPEL. Matt. xxii. 1-14.—At that time:—Jesus spake to the chief priests and the Pharisees in parables, saying: The kingdom of heaven is like to a king, who made a marriage feast for his son. And sent his servants to call those who were invited to the wedding: and they would not come.

Again he sent other servants, saying: Tell those who were invited: Behold I have prepared my dinner: my beeves and fatlings are killed, and all things are ready: come ye to the wedding. But they gave no heed, and went away, one to his farm and another to his merchandise: And the rest laid hands on his servants, and treated them shamefully, or slew them. But when the king heard of it, he was angry, and sent forth his armies, and destroyed those murderers and burnt their city. Then he saith to his servants: The wedding indeed is ready: but they who were invited were not worthy. Go ye therefore into the highways: and as many as ye shall find, call to the marriage. And his servants went forth into the ways, and gathered together all whom they found, both

bad and good: and the wedding was filled with guests. And the king went in to see the guests: and he saw there a man who had not on a wedding garment. And he saith to him: Friend, how camest thou in hither, not having on a wedding garment? But he was silent. Then the king said to 'the waiters: Bind him hand and foot, and cast him into the outer darkness: there shall be wailing and gnashing of teeth. For many are called, but few chosen.

Twentieth Sunday after Pentecost.

EPISTLE. Ephes. v. 15-21.—Brethren:—See how ye walk cautiously: not as foolish, but as wise, redeeming the time, because the days are evil. Therefore be not unwise, but understanding what is the will of God. And be not drunk with wine, where-

in is luxury ; but be filled with the Holy Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father. Subject to one another in the fear of Christ.

GOSPEL. John iv. 46-53.—At that time:—There was a certain ruler, whose son was sick at Capharnaum. When he heard that Jesus was come from Judea into Galilee, he went to Him, and prayed Him to come down and heal his son : for he was at the point of death. Jesus therefore said to him : Unless ye see signs and wonders, ye believe not. The ruler saith to Him : Lord, come down before my son die. Jesus saith to him : Go, thy son liveth. The man be-

lieved the word which Jesus said to him, and went away. And as he was going down, his servants met him: and brought word, saying that his son lived. He asked of them therefore the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth: and he believed, himself and his whole house.

Twenty first Sunday after Pentecost.

EPISTLE. Ephes. vi. 10-17.—Brethren:—Be strengthened in the Lord, and in the power of His might. Put ye on the armor of God, that ye may stand against the wiles of the devil: For our wrestling is not against flesh and blood, but against the princes

and the powers, against the world rulers of this darkness, against the spirits of wickedness, in the high places. Wherefore take ye the armor of God, that ye may be able to resist in the evil day, and to stand perfect in all things. Stand, therefore, having your loins girt in truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace. In all things taking the shield of faith, wherewith ye may be able to extinguish all the fiery darts of the wicked one, and take the helmet of salvation, and the sword of the Spirit, which is the word of God.

GOSPEL. Matt. xviii. 23-35.—At that time:—Jesus spake to His disciples this parable: The kingdom of heaven is likened to a king who wished to settle accounts with his

servants. And when he had begun to take the account, one was brought to him who owed him ten thousand talents. And as he had not wherewith to pay, his lord commanded that he should be sold, and his wife and children, and all that he had, and that payment should be made. But that servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants who owed him a hundred shillings: and he laid hold of him, and seized him by the throat, saying: Pay what thou owest. And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all.

And he would not: but went and cast him into prison, till he should pay the debt. Now when his fellow-servants saw what had happened, they were very much grieved, and came and told their lord all that had happened. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also will My heavenly Father do to you, if ye do not forgive from your hearts every one his brother.

Twenty-second Sunday after Pentecost.

EPISTLE. Philip. i. 6-11.—Breth-

ren:—We are confident in the Lord Jesus, that He who hath begun in you a good work, will complete it until the day of Christ Jesus; as it is meet for me to think this for all of you: because I have you in my heart, both in my bonds, and in the defence and confirmation of the gospel, ye all being partakers of my joy: For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge, and in all understanding; that ye may approve the better things, that ye may be sincere, and without offence, until the day of Christ, filled with the fruit of justice through Jesus Christ, to the glory and praise of God.

GOSPEL. Matt. xxii. 15-21.—At that time:—The Pharisees went and

consulted among themselves how to ensnare Him in speech. And they sent to Him their disciples with the Herodians, saying: Teacher, we know that Thou art true, and teachest the way of God in truth: neither carest Thou for any one: for Thou dost not regard the person of men: Tell us, therefore, what thinkest Thou? Is it lawful to pay tribute to Cæsar, or not? But Jesus knowing their wickedness, said: Why tempt ye Me, hypocrites? Show Me the tribute money. And they offered Him a coin. And Jesus saith to them: Whose is this image, and the inscription? They say to Him: Cæsar's. Then saith He to them: Render therefore to Cæsar the things which are Cæsar's, and to God the things which are God's.

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Twenty-third Sunday after Pentecost.

EPISTLE. Philip. iii. 17 to iv. 3.—
Brethren:—Be ye followers of me, and observe those who walk so, as ye have our model. For many walk, of whom I often told you (but now I speak even weeping), the enemies of the Cross of Christ: whose end is destruction: whose God is the belly: and glory is in their shame, who mind earthly things. But our citizenship is in heaven: whence also we look for a Saviour, the Lord Jesus Christ, who will reform our vile body conformably to His glorious body, according to the working whereby He is able to subject all things to Himself. Therefore, my brethren, beloved and longed for, my joy and crown: stand thus in the Lord, beloved. I beseech Evodia, and I beseech Syntyche, to be of one mind

in the Lord. I also ask thee likewise, sincere companion, help these women who have labored with me in the Gospel together with Clement, and mine other fellow-laborers, whose names are in the book of life.

GOSPEL. Matt. ix. 18-26.—At that time:—As Jesus was speaking to the multitudes, behold a certain ruler came up, and worshipped Him, saying: Lord, my daughter hath just now died; but come, lay Thy hand on her, and she will live. And Jesus arose and followed him, as did His disciples. And behold, a woman having an issue of blood twelve years came behind him, and touched the fringe of His garment. For she said within herself: If I may but touch His garment, I shall be healed. But Jesus turned about, and seeing her, said: Be

of good heart, daughter, thy faith hath healed thee. And the woman was healed from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels, and the crowd in an uproar, He said : Retire, for the maid is not dead, but sleepeth. And they laughed Him to scorn. And when the crowd was put forth, He went in and took her by the hand : and the maid arose. And the fame hereof went abroad into all that country.

Last Sunday after Pentecost.

EPISTLE. Col. i. 9-14.—Brethren : —We cease not to pray for you, and ask that ye may be filled with the knowledge of His will, in all wisdom and spiritual understanding : that ye may walk worthy of God, pleasing in all things, being fruitful in every

good work, and increasing in the knowledge of God: strengthened with all might according to His glorious power, in all patience and long-suffering with joy, giving thanks to God the Father, who hath made us worthy to share in the lot of the saints in light: who hath delivered us from the power of darkness, and translated us to the kingdom of His beloved Son; in whom we have redemption through His blood, the forgiveness of sins.

GOSPEL. Matt. xxiv. 15-35.—At that time:—Jesus said to His disciples: When ye shall see the abomination of desolation, which was spoken of by Daniel, the prophet, standing in the holy place: let him who readeth understand. Then let those who are in Judea flee to the mountains. And let not him who

is on the housetop come down to take anything out of his house. And let not him who is in the field go back to take his coat. And woe to those who are with child, and to those who give suck in those days. But pray that your flight be not in the winter, or on the Sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh would be saved: but for the sake of the elect those days shall be shortened. Then if any man shall say to you: Lo! Here is the Christ; or there: believe it not. For false christs, and false prophets, will arise, and will show great signs and wonders, so as to deceive (if possible) even the elect. Behold I have told

you before. If therefore they shall say to you: Behold, He is in the desert; go ye not out: Behold, in the closets: believe it not. For as the lightning cometh forth from the East, and appeareth even unto the West, so will also the coming of the Son of Man be. Wherever the carcass is, there will the eagles also be gathered together. And immediately after the tribulation of those days the sun will be darkened, and the moon will not give her light, and the stars will fall from heaven; and the powers of heaven will be shaken. And then will appear the sign of the Son of Man in heaven: and then will all the tribes of the earth mourn: and they will see the Son of Man coming in the clouds of heaven with great power and majesty. And He will send His Angels with a trumpet, and

a great voice: and they will gather together His elect from the four winds, from the farthest part of the heavens to the utmost bounds of them. Now learn the parable from the fig-tree; when the branch thereof is already become tender, and the leaves come forth, ye know that summer is nigh: So ye also when ye shall see all these things, know ye that it is nigh, at the doors. Truly I say to you, that this generation shall not pass till all these things be done. Heaven and earth will pass away, but My words will not pass away.

FESTIVALS OF THE YEAR.

The Immaculate Conception.

LESSON. Prov. viii. 22-35.—The Lord possessed me in the beginning

of His ways, before He made anything from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out: the mountains with their huge bulk had not as yet been established: before the hills I was brought forth: He had not yet made the earth, nor the rivers, nor the poles of the world. When He prepared the heavens, I was present: when with a certain law and compass He enclosed the depths: when He established the sky above, and poised the fountains of waters: when he compassed the sea with its bounds, and set a law to the waters, that they should not pass their limits: when He balanced the foundations of the earth: I was with Him form-

ing all things: and I was delighted every day, playing before Him at all times; playing in the world: and my delight was to be with the children of men. Now therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me, shall find life, and shall have salvation from the Lord.

GOSPEL. Luke i. 26.—At that time:—The Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David: and the name of the Virgin was Mary. And the Angel coming in to her, said: Hail, full of

grace, the Lord is with thee : blessed art thou among women.

Candlemas Day.

LESSON. Mal. iii. 1-4.—Thus saith the Lord God:—Behold I send My messenger, and he shall prepare the way before My face. And presently the Lord whom ye seek, and the messenger of the covenant, whom ye desire shall come to His temple. Behold, He cometh, saith the Lord of hosts : and who shall be able to think of the day of His coming? and who shall stand to see Him? for He is like a refining fire, and like the fuller's herb : And He shall sit refining and cleansing the silver : and He shall purify the sons of Levi, and shall refine them as gold, and as silver : and they will offer sacrifices to the Lord in justice. And the sac-

rifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years: saith the Lord Almighty.

GOSPEL. Luke ii. 22-32.—At that time:—After the days of Mary's purification, according to the law of Moses, were passed, they carried Him to Jerusalem, to present Him to the Lord, as it is written in the law of the Lord: Every male first born shall be called holy to the Lord: and to offer sacrifice according to that which is written in the law of the Lord, a pair of turtle doves, or two young pigeons. And behold, there was a man in Jerusalem named Simeon, and this man was just and devout; waiting for the Consolation of Israel, and the Holy Spirit was in him. And it had been revealed to him by the Holy Spirit, that he

should not see death before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when His parents brought in the Child Jesus, to do for Him according to the custom of the law, then he took Him in his arms, and blessed God, and said: Now, O Lord, lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared in sight of all nations: light to enlighten the Gentiles, and glory of Thy people, Israel.

St. Joseph.

LESSON. Eccl. xlv. 1-6.—The beloved of God and men: whose memory is in benediction. He made him like the saints in glory, and magnified him so that His enemies feared

him, and by his words He made prodigies cease. He glorified him in the sight of kings, and gave him commandments in the sight of His people, and showed him His glory. He sanctified him in his faith and meekness, and chose him out of all flesh. For He heard him, and his voice, and He brought him into a cloud. And He gave him commandments before His face, and a law of life and instruction.

GOSPEL. Matt. i. 18-21.—Now the generation of the Christ was thus: His mother Mary being espoused to Joseph before they came together, she proved to be with Child of the Holy Spirit. And Joseph, her husband, being just, and not willing to expose her, had a mind to put her away privately. But while he thought on these things, behold an

Angel of the Lord appeared to him in a dream, saying: Joseph, son of David, fear not to take to thee Mary, thy wife, for That which is conceived in her is of the Holy Spirit. And she will bring forth a Son: and thou shalt call His name JESUS; for He will save His people from their sins.

Annunciation.

LESSON. Isaiah vii. 10-15.—In those days:—The Lord spoke to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said: I will not ask; and I will not tempt the Lord. And he said: Hear ye therefore, O house of David: Is it a small thing for you to weary men, that ye weary my God also? Therefore the Lord Himself will give you a sign. Be-

hold, the Virgin shall conceive, and bear a Son ; and His name shall be called Emmanuel. He shall eat butter and honey, that He may know to refuse the evil, and to choose the good.

GOSPEL. Luke i. 26-38.—At that time:—The Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David: and the name of the Virgin was Mary. And the Angel coming in to her, said: Hail, full of grace, the Lord is with thee: blessed art thou among women. But when she heard it, she was troubled at his saying, and thought with herself what manner of salutation this should be. And the Angel said to her: Fear not, Mary, for thou hast found grace with God. Behold, thou

wilt conceive in thy womb, and bring forth a Son ; and thou shalt call His name Jesus. He will be great, and will be called Son of the Most High, and the Lord God will give Him the throne of David His father : and He will reign over the house of Jacob for ever, and of His kingdom there will be no end. And Mary said to the Angel : How shall this be, since I know not man ? And the Angel answering, said to her : The Holy Spirit will come on thee, and the power of the Most High will overshadow thee. And therefore also that holy thing which will be born of thee will be called the Son of God. And behold thy kinswoman Elizabeth, she also hath conceived a son in her old age ; and this is the sixth month with her who is called barren : for with God nothing is impossible.

And Mary said: Behold the handmaid of the Lord: be it to me according to thy word.

Visitation of the B. V. M.

LESSON. Cant. ii. 8-14.—Behold, He cometh, leaping upon the mountains, skipping over the hills. My Beloved is like a roe, or a young hart. Behold, He standeth behind our wall, looking through the windows, looking through the lattices. Behold, my Beloved speaketh to me: Arise, make haste, My love, My dove, My beautiful one, and come. For winter is now past: the rain is over and gone. The flowers have appeared in our land; the time of pruning is come: the voice of the turtle dove is heard in our land: the fig-tree hath put forth its green figs: the vines in flower yield their sweet smell. Arise,

My love, My beautiful one, and come:
My dove in the clefts of the rock, in
the hollow places of the wall, show
Me thy face; let thy voice sound in
My ears: for thy voice is sweet, and
thy face comely.

GOSPEL. Luke i. 39-47.—At that
time:—Mary arose and went with
haste into the hill country, to a city
of Juda. And she entered into the
house of Zachariah, and saluted Eliz-
abeth. And it came to pass, that
when Elizabeth heard the salutation
of Mary, the babe leaped in her
womb: and Elizabeth was filled with
the Holy Spirit: and she cried out
with a loud voice, and said: Blessed
art thou among women, and blessed
is the fruit of thy womb. And
whence is this to me, that the mother
of my Lord should come to me?
For behold as soon as the voice of

thy salutation sounded in mine ears, the babe in my womb leaped for joy. And happy art thou who hast believed, that those things which were spoken to thee by the Lord will be accomplished. And Mary said: My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour.

Assumption.

LESSON. Eccl. xxiv. 11-20.—In all these I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded, and said to me: and He that made me, rested in my tabernacle. And He said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in My elect. From the beginning, and before the world, was I created; and unto the world to come I shall not cease to be:

and in the holy dwelling-place I have ministered before Him. And so was I established in Sion, and in the holy city likewise I rested : and My power was in Jerusalem. And I took root in an honored people, and in the portion of my God which is His inheritance : and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress-tree on Mt. Sion. I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho : as a fair olive-tree in the plains, and as a plane-tree by the water in the meadows, was I exalted. I gave a sweet smell like cinnamon, and aromatic balm : I yielded a sweet odor like the best myrrh.

GOSPEL. Luke x. 38-42.—At that time :—Jesus entered into a certain town, and a certain woman named

Martha received Him into her house. And she had a sister called Mary, who, sitting also at the Lord's feet, heard His word. But Martha was busy about much serving: and she stood and said: Lord, dost Thou not care that my sister hath left me to serve alone? Bid her then help me. And the Lord answering, said to her: Martha, Martha, thou art anxious, and troubled about many things. But one thing is necessary, Mary hath chosen the best part, which shall not be taken away from her.

Feast of All Saints.

LESSON. Apoc. vii. 2-12.—In those days:—Behold I, John, saw another Angel ascending from the rising of the sun, having the seal of the living God: and he cried with a loud voice to the four Angels, to whom it was

given to hurt the land and sea, saying: Hurt not the land, and the sea, nor the trees, until we seal the servants of our God on their foreheads. And I heard the number of those who were sealed: a hundred and forty-four thousand were sealed, of every tribe of the children of Israel. Of the tribe of Juda twelve thousand were sealed: of the tribe of Reuben twelve thousand were sealed: of the tribe of Gad twelve thousand were sealed: of the tribe of Aser twelve thousand were sealed: of the tribe of Nephthali twelve thousand were sealed: of the tribe of Manasses twelve thousand were sealed: of the tribe of Simeon twelve thousand were sealed: of the tribe of Levi twelve thousand were sealed: of the tribe of Issachar twelve thousand were sealed. Of the tribe of Zabulon

twelve thousand were sealed: of the tribe of Joseph twelve thousand were sealed: of the tribe of Benjamin twelve thousand were sealed. After these things I saw a great crowd, which no man could number, of all nations and tribes, and peoples, and tongues, standing before the Throne, and in sight of the Lamb, clothed with white robes and palms in their hands: and they cried with a loud voice, saying: Salvation to our God, who sitteth upon the Throne, and to the Lamb. And all the Angels stood around the Throne, and the ancients, and the four animals: and they fell down on their faces before the Throne, and they adored God, saying: Amen. Praise, and glory, and wisdom, and thanksgiving, honor, and power, and strength, to our God for ever and ever. *Amen.*

GOSPEL. Matt. v. 1-12.—At that time:—Jesus, seeing the crowds, went up on to the mountain, and when He had seated Himself His disciples came to Him. And He opened His mouth, and taught them, saying: Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they who mourn: for they shall be comforted. Blessed are they who hunger and thirst after justice: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peace-makers: for they shall be called children of God. Blessed are they who suffer persecution for justice' sake; for theirs is the kingdom of heaven. Blessed are ye, when men

shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake; be glad and rejoice, for your reward is great in heaven.

All Souls' Day.

EPISTLE. 1 Cor. xv. 51-57.—Brethren:—Behold I tell you a mystery: We shall all indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise incorruptible: and we shall be changed. For this corruptible must put on incorruption: and this mortal put on immortality. But when this mortal shall have put on immortality; then shall be brought to pass the saying, which is written: Death is swallowed up in victory, Death, where is

thy victory? Death, where is thy sting? Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

GOSPEL. John v. 25-29.—At that time:—Jesus said to the multitudes of the Jews: Truly, truly, I say to you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they who hear shall live. For as the Father hath life in Himself, so He hath given to the Son also to have life in Himself. And He hath given Him power to execute judgment, because He is the Son of man. Wonder not at this, for the hour cometh in which all that are in the graves shall hear the voice of the Son of God. And

they who have done good shall come forth unto the resurrection of life; but they who have done evil, unto the resurrection of judgment.

Ernest Ryan

THE END.

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